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Christian Standards in Life

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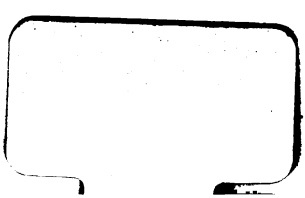

COLLEGE VOLUNTARY STUDY COURSES

FIRST YEAR—PART II

Christian Standards in Life

By

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Educational Secretary Student Volunteer Movement

AND

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WRITTEN FROM AN OUTLINE PREPARED BY
SUB-COMMITTEE ON COLLEGE COURSES
SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS
AND
COMMITTEE ON VOLUNTARY STUDY
COUNCIL OF NORTH AMERICAN STUDENT MOVEMENTS

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INTRODUCTION

This text-book is planned for the use of students in colleges, universities, and normal schools, both for personal study and in voluntary discussional classes. Each chapter is divided into three sections: Daily Readings, Study for the Week, and Suggestions for Thought and Discussion. Each week's work gathers round a central theme which is first developed in the daily readings. These are intended as a basis for daily thoughtful Bible reading and prayer, usually known as the Morning Watch. The Study for the Week is a biographical sketch illustrating from some great life the application of the theme of the chapter. The Suggestions for Thought and Discussion present a series of suggestive questions as a review of the week's work.

The authors desire to make special acknowledgment to the members of the Committee on Voluntary Study of the North American Student Council and the Sub-Committee on College Courses of the Sunday School Council of Evangelical Denominations. The assistance of the members of these Committees has been absolutely essential. In addition many others have given extremely valuable suggestions, greatly improving the manuscript.

COLLEGE VOLUNTARY STUDY COURSES

"Christian Standards in Life" is the second of a series of text-books known as College Voluntary Study Courses. The general outline for this curriculum has been prepared by the Committee on Voluntary Study of the Council of North American Student Movements, representing the Student Young Men's and Young Women's Christian Associations and the Student Volunteer Movement, and the Sub-Committee on College Courses of the Sunday School Council of Evangelical Denominations, representing twenty-nine com-

munions. Therefore the text-books are planned for the use of student classes in the Sunday School, as well as for the supplementary groups on the campus. The present text-book has been written under the direction of these Committees.

The text-books are not suitable for use in the academic curriculum, as they have been definitely planned for voluntary study classes.

This series, covering four years, will form a minimum curriculum for the voluntary study of the Bible, foreign missions, and North American problems. Daily Bible Readings will be printed with each text-book. The student viewpoint will be given first emphasis—what are the student interests, what are the student problems?

SUGGESTIONS TO THE GROUP

The most interesting and effective discussions in the group or class are possible only when the members have studied the lessons personally. The text, first, has brief Daily Readings as the basis of a growing friendship with God. The readings for each week are numbered 1 to 7, intended for the first day, second day, etc. The Study for the Week is intended as the basis of a longer period of study, once a week when more extended and careful attention can be devoted to the week's problem and Bible passages.

The Suggestions for Thought and Discussion are arranged in the order of a lesson plan, with a few main heads and several sub-topics or questions. There are many more of these sub-topics than any group could use; those more pertinent to the local college situation should be selected. In any case, these are intended only as suggestions.

Several quotations have been made from modern versions of the Scripture by permission of the publishers: Weymouth's "New Testament in Modern Speech," Pilgrim Press; James Moffatt's "New Translation of the New Testament," George H. Doran Co.

CHAPTER I

ENTHUSIASM FOR SERVICE

ARTHUR FRAME JACKSON

Daily Readings

Alone among the religions of the world, Christianity is a religion of serviceableness. Indeed service is central in Christianity. The more a Christian directs his life on a service basis the more natural and sincere his religion becomes.

1. *The Christian life is the normal, wholesome life*

There are some men whose Christianity has such simplicity and sincerity and wholesomeness that instinctively we say, "There, that's the kind of a Christian I want to be." Professor Johnston Ross, who was Jackson's pastor, writes of him: "As Arthur and I used to sit together in front of my study fire, talking over the things of the Christian life, I would look at his superb physique and strong simplicity and thank God that I had seen one young man who was the beau ideal of Christian manhood."

> Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.—I John 3: 1, 2.

It is a most natural thing to be a Christian.

2. *What is the secret of a joyous Christian life?*

Jackson found the reality of Christ's companionship. Therefore he could not regard prayer as an empty form nor the study of the Bible as a duty imposed from without. Prayer and meditation and Bible reading were simply normal expressions of a growing friendship with Jesus.

No longer do I call you servants; because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me, but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that whatever petition you present to the Father in my name he may give you.—(John 15:15, 16.—Weymouth.)

Have we found this secret?

3. *Is service an essential element of friendship?*

Many a student makes a loud claim to friendship but contradicts it by a perpetual demand for the consideration of his own interests. Is such a man ever a real friend? How did Jesus show His friendship?

> For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Can a man be a friend and not serve?

4. *It is through service that men rise to greatness*

Many, like the sons of Zebedee (Mark 10:35-37), seek greatness through preferment. Jesus held that service was the highroad to real greatness. "Ich dien" is the motto of a prince.

> And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all.—Mark 10: 42-44.

Judged by Jesus' standards, are we on the road to kingly greatness?

5. *Do we have to die in order to give our lives for others?*

> For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5: 7, 8.
>
> For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 16.

"He died for us," the Chinese said of Arthur Jackson. Suppose he had not caught the plague, would he have as truly given his life for the Chinese?

For some, death is the climax of human sacrifice; for Jackson it was an incident in a life of vicarious service.

6. *Service at its best is habitual, not extraordinary*

The passion to serve does not wait for emergencies or great occasions, but finds its natural and frequent expression in the ordinary service of others.

> Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant.—Phil. 2: 5-7.

In the service which lost him his life, Dr. Jackson would never have said that he was doing any more than many another physician would have done. It was simply that the opportunity came to him in the regular round of his work.

If he had been in the habit of shirking, would he have dared to do his duty here?

7. The life laid down in service never dies

The interruption in the service of Jackson is God's mystery, but not His blunder. Raymond Lull once said: "He that loves not lives not; and he that lives by the Life can never die."

> Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.—John 12:24.
>
> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—I John 2:17.

It was said of one whose life was worth listening to:

> "His song was only living aloud,
> His work, a singing with his hand."

And the song of Jackson's life was not stilled the day he ceased guarding the Moukden railway station. It sounds a call to service that has gone farther than any word he ever spoke.

Do we so live Christ?

STUDY FOR THE WEEK

Every campus boasts its "all-round students." There are indeed many students who are faithful in giving first attention to scholarship, but who excel in other things also. But the all-round student of vigorous personality and strong leadership and symmetrical Christian character is not so

frequently found. Arthur Jackson was one of these. He attained prominence in many college activities. But he stood not only for a sound mind and a sound body, but for sound religion in control of a sound mind in a sound body.

He was exceedingly influential. One reason for this was contagious good nature. Another was his utter naturalness and sincerity. He did not affect gaiety to round out his temperament nor cultivate athletics to extend his influence. He was not pious in prayer meeting and he was religious on the football field. He played Soccer and Rugby because he thoroughly enjoyed them, and he sang comic songs because he liked comic songs. But the chief reason for his exceptional influence was his passion to be of service.

Just before he sailed for China in 1910, a friend said, "Arthur, I pray that God may bless you from your first day as a missionary in Moukden, throughout what we hope will be a long and busy career." And Jackson replied, "Thank you, very, very much. I can do nothing without Him, but *I am eager to serve.*" There you have it. There was not a particle of cant in those words, but they epitomized his character and announced the unifying principle of his life. He was eager to serve.

I

Some men are diligent students because they love books and mental effort, some because they are pressed by a sense of duty, and some because they are ambitious to be unbeaten. Jackson worked hard for all three reasons and for a fourth and greater—because he wanted the best possible foundation for later service. Impelled by such motives, he was a fine student. He left Merchant Taylors' School in Crosby, having won the "blue riband," the great Crosby Scholarship, and also an Open Science Scholarship at Peterhouse (Saint Peter's College), Cambridge. At the University he secured a First in each of the yearly examinations and "went down" from Cambridge with a First in the

Science Tripos. This alone would be distinction enough; but Jackson, then only twenty-one years of age, had also passed the first part of his third examination in medicine. To do all this required both remarkable ability and intense work. From Cambridge he went to Liverpool to study at the Medical School of the University and at the Royal Infirmary. He was graduated first of his class. At the Royal "he held all the resident posts open to students of the Medical School" and won golden opinions on all sides for his work in medicine and surgery.

But he found ample time for "side-lines." He was a star athlete. At Crosby he was captain of the Swimming Club. He was the best oarsman at Peterhouse in his day, rowing on the crew from the time he reached the University until the third term of his final year. "Jackson has shown the best example of hard work," said the college magazine, referring to his work on the crew. Usually he rowed No. 6. During his last year (1905) he was Boat Secretary. He got his colors in Soccer, where he played at outside right, by making the College eleven in his last year. But most of all he excelled in Rugby football. "Does more in the scrum than in the open, though he always works hard," was the expert judgment of him during his first year at Crosby. A year later it was "A. F. Jackson, a heavy, hardworking, conscientious forward." At Cambridge he made the College team in his first year. "Jackson is a great acquisition to the team. A glutton for work," was the verdict of the *Sex*, the College magazine. In his last year he was Captain of the team. After leaving Cambridge he played on two of the leading football teams of Great Britain.

Another of his many activities in Cambridge was debating. He was a vigorous worker, too, in the Christian Union—corresponding to the Christian Association in North American colleges—holding the position of President in his last year. He was active in his support of the college paper. He joined the University Volunteers. Surely Jackson was rightly called an all-round man.

II

Enthusiasm for service showed itself in every phase of his life. In athletics, he always left the same impression—the hardest working man on the team, but never a spectacular player—always in it for the glory of his team, or his college. He represented team play, the spirit of service in athletics. The same characteristics were seen in debate, in the Christian Union, and in all his undergraduate activities.

Jackson's zeal to be of service was of dimensions too large for one University campus. He assumed various duties in Saint Columba's Presbyterian Church in Cambridge and, during vacation, was a stalwart worker in the Brassey Street Mission School in Claughton, Birkenhead, his home town.

His spirit of whole-souled friendliness made this service all the more worth while. He carried on a personal campaign of friendship wherever he happened to be. In the hospital the nurses were impressed by "his unaffected tenderness and sympathy with the suffering poor." On the voyage to China he fraternized with the steerage passengers and arranged services for them. He had a special fondness for being with children. Put him anywhere with a boy and they would understand each other at once. He and the children on board the steamer were fast friends, and the boys and girls in Moukden at once took him to their hearts. He went one summer as medical officer to a boys' camp and captivated the boys by the way he combined jollification and religion.

III

Jackson was only a lad of sixteen when his overwhelming realization of the need for workers in non-Christian lands compelled his decision for the foreign field. Shortly after, he decided that there was no service so much needed as that of a Christian physician. He would therefore be a medical missionary. True, there was work for Christian physicians in England. There were plenty of people to urge him to

remain. But once having decided his life work, he never shifted ground for a moment.

After taking post-graduate work at the School of Tropical Medicine in Liverpool, he devoted several months to gaining medical experience in different parts of England. The United Free Church of Scotland then accepted him as a missionary to Manchuria.

The work to which he was appointed attracted him beyond words. At Moukden, which is the capital of Manchuria, and probably the second city of China, a splendid hospital with one hundred beds had just been built to replace the one that had been destroyed by the Boxers. It was decided to establish a Medical School in connection with the hospital, and Dr. Jackson was appointed to be one of the two men who should lay the foundations of the School. Here was a strategic opportunity to declare and live the Christian gospel where it was desperately needed, to relieve an enormous amount of suffering, and to multiply his life most usefully, while helping to create a new profession in Manchuria. No sooner did he reach Moukden than he threw himself with abandon into the work of the hospital and the study of the language.

Among the qualities greatly needed for the trying, intense work of the foreign missionary are a heart of merriment and a social aptitude. Arthur Jackson had both. He was the soul of good-nature and good-humor. He had a keen sense of the ridiculous. He replied to his sister, who had written of her dog's illness, prescribing Sanatogen, "which combines the properties of a digestive biscuit, a steel tonic, a glass of brandy, a mustard poultice, and a tin-tack, in a teaspoon; the tin-tack is the stimulating component." He created great amusement on the steamer by appearing at a fancy dress ball in the character of a lemon-cream sandwich. He was everywhere popular, made friends quickly, and "never grudged the time to keep his friendships in repair." His letters were sparkling. He was a good talker, but a much better listener. He was a social success in the best sense of the term. He

had not been in Moukden long before he was a favorite, among Chinese and foreigners alike.

But his supreme equipment lay in the quality of his religion. It was of the wholesome kind that penetrates to the depths and yet lies on the surface of the life. It was natural and spontaneous, and his love of sincerity amounted to a passion. It was strongly ethical, though far from ascetic. Nothing could allure him a step beyond the line of right as he saw it, and he preferred to leave a good margin between himself and the line. It was very practical too. He read religion in terms of service and perhaps the reason that, thinker though he was, he was little troubled by unbelief was that he was too busy to doubt. And his religion, if not mystical, was deeply spiritual. To him Christ was the great reality and he served others because that was the only way that he knew whereby Christ could be served. He was conscious of his inner needs and often asked his friends to pray for him. "I find it so easy," he wrote, "to sit comfortably like Simon (the Pharisee) acknowledging Christ outwardly, but in reality patronizing Him instead of surrendering to Him my all." One of his intimate friends says that "his supreme desire was for Christ-likeness." He was a devout believer in prayer. What a combination of qualities to ensure success in any profession!

IV

In 1912 the plague broke out in Manchuria. Being pneumonic—as distinguished from bubonic—plague, it was extremely virulent. Not only was every attack sharp and fatal, but the infection was pronounced "abnormally easy; the breath is sufficient to convey it; and in this outbreak infection seems to have spread from man to man." No wonder the Moukden authorities were alarmed as soon as the first cases were reported in the city. The Viceroy made Dr. D. Christie, a medical missionary, his special adviser and formed a Sanitary Board. It was determined not only to isolate

cases rigidly and enforce the strictest precautions within the city, but also to guard the railway stations. The infected districts were in the north and hosts of coolies were traveling south through Moukden to keep the great festival of the Chinese New Year. Peking and the whole of the south were liable to infection. Some medical man was needed to place himself at the railway station to examine all who came from the plague-stricken areas. Dr. Jackson volunteered at once. It was dangerous business; a doctor in Harbin had already died of the disease. But here was an opportunity with a vengeance to serve the Chinese. The plague was not going to spread if Jackson could help it. Nor did he consider his action heroic. "It is a chance few fellows get," he said.

He took up his quarters at the railway station on January 14th and found four hundred and seventy "suspects" as his first charge. From the 17th he stayed there day and night, making occasional trips into the city to confer with Dr. Christie. His dispensary was a railway carriage. Several uncomfortable Chinese inns nearby were used to house the hundreds of coolies who were "contact cases." Dr. Jackson took every precaution. He was vaccinated, was extremely careful about disinfection, and at his work wore "a white overall and a mask and hood that covered his face and head." But he was even more careful of his two associates, Mr. Elder, a railway inspector, and Mr. Norman Coppin. Mr. Coppin wrote: "I can hear him saying, 'Stand back, Elder; don't come too near, Coppin, it's risky and there is no use all of us running risks.'" He was wonderfully tender and sympathetic with the coolies. "Many a poor coolie," wrote Mr. Elder, "received the support of the doctor's arm when being removed to the hospital, and many a one died the easier for Dr. Jackson having arranged a pillow for his head." And all the while he was working like a demon. In addition to his medical duties he had to carry a vast amount of organization work. Only a man of phenomenal endurance could have done it all.

On Monday, January 23, he discharged sixty coolies "who

›wed their lives to his care in isolation," and arranged for he transfer of the others from the inns to a large quarantine ıtation which he had provided. Tuesday morning he was ll and the other missionaries became alarmed. The Viceroy ıad a carriage going back and forth to keep him constantly ınformed of the doctor's condition. That evening, while Dr. A. R. Young, of the Scotch Presbyterian Mission, was with him, the unmistakable symptoms appeared. Suddenly Jackson said, "Look out, Young, the spit has come." Poor Coppin pleaded to be allowed to stay with him to the end. "We've been together in this work all through," he said, "don't keep me away from him now." There was, of course, no hope, and next evening the end came, just ten weeks after his arrival at Moukden. The Government gave a large piece of ground outside the city as a burial place, and in the snow, white as the soul that had gone, they dug his grave. "And there he lies, asking for no man's pity."

All China was saddened yet thrilled by the lavish offering of so splendid a life in her behalf. Her feelings were uttered by the Viceroy, Hsi Liang, a Confucianist, at the Memorial Service which he and the British Consul-General had arranged and which was held at the Consulate:

"We have shown ourselves unworthy of the great trust laid upon us by our Emperor. We have allowed a dire pestilence to overrun the sacred capital. His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes it; his subject, Dr. Jackson, moved by his Sovereign's spirit, and with the heart of the Saviour, who gave his life to deliver the world, responded nobly when we asked him to help our country in its need."

Mr. Alfred J. Costain in his biography of Arthur Jackson, after quoting these words and two similar tributes, also from Chinese, adds: "To me the remarkable fact about these three tributes is this—that they all get behind his sacrificial act to the central fact of the Christian religion. The eyes of these men were opened, and they saw another Man, and

He was on a Cross. Thus in a day Christ Crucified was preached to millions, for the eyes of China were upon Moukden at that hour."

In the Medical College in Moukden there are two tangible memorials to this martyr doctor. The day after his death, the Viceroy wrote a letter regarding him to Dr. Christie. "His heart was in the saving of the world," he said, and he went on to describe his own sorrow. He enclosed ten thousand dollars for Dr. Jackson's mother. Mrs. Robert Jackson sent the gift back to China for the work of the Medical College. The Viceroy added two thousand more and the total sum was devoted to the building of a wing to the College. On a tablet of beaten copper is the inscription—

In Memory of
ARTHUR FRAME JACKSON
B.A., M.B., B.C., D.T.M.,
Who came to teach in this College
Believing that by serving China he might best serve God,
And who laid down his life in that service
ON JANUARY 25th, 1911, AGED 26,
While striving to stay the advance of pneumonic plague,
The Western Half of This Building is Erected
BY
MRS. JACKSON, HIS MOTHER,
AND
HIS EXCELLENCY HSI LIANG,
Viceroy of Manchuria.

In addition to this, a fund was opened in Moukden by the British Consul-General to establish a "Jackson Memorial Chair" in the College. The necessary amount was raised from gifts in China and England, the Viceroy sending five thousand dollars as his contribution.

And there are other and more enduring memorials of this life. "The East is East and the West is West," but in a

flash the best in the Occident was revealed to the Orient and the day of the ultimate meeting was brought nearer. And as the flames leaped on Jackson's altar, many men from East and West lighted their torches there, and today other living sacrifices are being offered.

With Jackson, the fires of sacrificial service were always burning. He died exactly as he had lived. "He died for us," the Chinese said. That was the literal truth. While he lived, though it was only for twenty-six years, he had lived for others. And now for others he had died.

For further reading—Alfred J. Costain: "The Life of Dr. Arthur Jackson of Manchuria."

Suggestions for Thought and Discussion

What is an all-round man?

How can a student be a popular, all-round man and a sincere Christian at the same time? To what extent did Jackson exemplify this possibility?

How far is religion necessary to a happy, normal life?

What were the secrets of Jackson's popularity and influence?

Discuss this in relation to his fellow students, his traveling companions, the Chinese.

To what extent are different or additional characteristics necessary for work abroad as compared to work at home?

How would you state the essence of the Christian message Jackson carried to the Chinese?

What characteristic do you think contributed most toward Jackson's popularity and influence?

How far is heroic service necessary for a Christian?

What was there in being a Christian physician in Manchuria that appealed to a person of Jackson's characteristics?

Was Jackson foolhardy to risk his life in the plague? When are we justified in not stopping to count the cost?

What place has character and what place has opportunity in developing the hero?

Who was influenced more by Jackson's death—the Chinese or the students at Cambridge and Liverpool? Why?

What was the essence of the influence of Jackson's life and death?

What possibilities in the college this year have there been of expressing the Christian spirit of service?

Additional Topics for Investigation and Report

Write a letter such as Jackson might have written to a former medical classmate setting forth the opportunities of the Christian physician in China.

What do you infer from the Viceroy's speech as to the spirit and method in which the Christian Gospel should be presented to the Chinese?

CHAPTER II

RESPONSIBILITY FOR THE WAY OTHERS LIVE

JACOB RIIS

Daily Readings

He who has really seen a vision of a better world cannot be satisfied with leaving this one as it is. If we know of a better life for others, and can help to bring it about, how can we bring ourselves to say: "It is their business and not mine; let them look after themselves"? Great dreamers are often the most practical of people—Paul of Tarsus, Joan of Arc, Napoleon Bonaparte.

1. *What is the power of a vision?*

Saul, the persecutor of Christians, once saw a vision of a new service. Long afterward, he said to King Agrippa:

> Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.—Acts 26: 19, 20.

Why do we not set about making our dreams of service come true?

2. *How do we know that things are not right around us?*

We who have seen a life of happiness and freedom in our

homes know that conditions which rob a person of privacy, prevent his cleanliness, and lay his health open to constant danger are fundamentally wrong. Can we rest comfortably while these conditions obtain?

Everyone ought to consider the source of his own ideals. What is the material of our ideal of democracy? of home? of friendship? It all comes largely in the nature of a gift.

How can we measure progress or failure in society?

3. *Even if our dreams cannot come true now, should we stop dreaming them?*

We may see no immediate way to change conditions, but that is no reason why we should give up our visions. If we are compelled for a time to stop practical measures, we need to hold our ideals clearer than ever. A great ideal is based on the faith that God wants the best and has power enough to make things better if we can just learn how to make it effective.

> By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.—Heb. 11:8, 9.

Are we afraid of being called "impractical"? Do we believe that what ought to be in college must be?

4. *Great dreams have been dreamed in worse times than ours*

During the earliest days of Christianity things did not look very bright for either the church or the world. Yet one disciple could describe the future—

> And I saw a new heaven and a new earth: for the

> first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—Rev. 21: 1-4.

If he could have that dream then, ought we not to have some great dreams now? Discouragement, loneliness, and suffering have never served to dim the dreams of the most heroic men and women of the past.

In an era of hope, among good friends, in comfortable and wholesome surroundings, are we producing finer ideals?

5. *College life ought to be the time of our finest dreams*

We hate to admit it in public, but we all have our times when imagination carries us away. The pity about older men and women is that they stop having the dreams of younger days: unfortunately they try to put them away. If we do not have visions and ideals in college we may find it hard to have them later. We are in the time of big visions, in the place of big visions. Rightly an English essayist pours his scorn on a boy in a story who is dreaming of owning a musty old manor-house at a time when he ought to be "owning the stars." The old cynic says, "You'll get your visions knocked out of you soon enough." Well, let us have them now, anyway: let us not begin by being small. In after life we shall wish many times for the freedom and isolation in which to dream that we now enjoy.

Are we taking advantage of our special opportunities to build up great ideals?

6. *What is the mission of Christianity?*

> The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord.
> —Luke 4: 18, 19.

How should we interpret these words for our own days?

7. *Is our daily living determined by the needs of others or by our own?*

Paul wrote once in a letter:

> Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.—Gal. 6: 1-4.
>
> Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.—I Cor. 8: 13.

Will we stand for such a principle?

STUDY FOR THE WEEK

I

A reporter on the *New York Tribune* was hurrying to get in his copy one night, and collided with another man—who tumbled over into a snowdrift. It was the city editor,

and he proceeded to make plain to his reporter just what he thought of such actions. Then the editor began to wonder if his man was always in such a hurry:

"When it is late like this—yes; how else would I get my copy in?"

The next morning the reporter was called to the desk of the city editor. It seemed as if there was to be a painful scene ending in a quick retirement of the gatherer of news.

Said the editor: "You knocked me down last night without cause."

"Yes, sir; but I—"

"Into a snowdrift," added the editor. "Nice thing for a reporter to do to his commanding officer. Now, sir, this will not do. We must find some way of preventing it in future. Our man at police headquarters has left. I am going to send you up there to take his place. You can run there all you want to, and you will want to all you can. It is a place that needs a man who will run to get his copy in and tell the truth and stick to it. You will find plenty of fighting there. But don't go knocking people down unless you have to."

This was a great advance for the reporter. He telegraphed his wife the good news; and then, remembering that this was a post of real difficulty and danger, he proceeded to commend himself and his work to God. To this man his work was not a job but a mission. Once he had thought of leaving journalism to enter the ministry: a wise friend pointed out that there was such a thing as a call of God to be a reporter. Thus he regarded every assignment as a service for his Lord. "My supplications," he said, "ordinarily take the form of putting the case plainly to Him who is the source of all right and justice, and leaving it so. If I were to find that I could not do that, I should decline to go into the fight, or, if I had to, should feel that I were justly beaten. In all the years of my reporting I have never omitted this when anything big was on foot, whether a fire, a murder, a robbery, or whatever might come in the way of duty."

So it was that Jacob Riis began his real work—his lifelong fight—in the slums of the city of New York.

II

The jumble of human beings that forms the slums of a great city affects different people in different ways. There are many that can pass through the crime and the filth day after day and remain entirely indifferent to it all. It is on record that a sensitive man from an English university made a protracted tour of the worst section of London—to return to his college room and commit suicide. Some see it as a field for their own selfish gain: they love the slums because it pays. Sheer bewilderment paralyzes many of the best men and women who would gladly stretch out a hand to help. The dense horror of crowds of human creatures shut out from the mere decencies of life lies like a weight upon the heart. It is not our purpose to linger over the details.

That Jacob Riis at the beginning and again and again felt the hottest anger over the selfishness, the carelessness, and callousness that keep the poor of the city down in the lowest level of existence, is to be expected; but all his words are strangely full of hope. Though things are bad, he sees the vision of the New World, he sees a new standard of righteousness, a new standard of Christian loyalty. In one of his early books he writes:

"And thus, as a good lady wrote me once, though the problem stands yet unsolved, more perplexing than ever; though the bright spots in the dreary picture be too often bright only by comparison, and many of the expedients hit upon for relief sad makeshifts, we can dimly discern behind it all that good is somehow working out even in this slough of despond the while it is deepening and widening in our sight, and in His own good season, if we labor on with courage and patience, will bear fruit sixty and a hundred fold."

Many years after, he addresses to a large audience these words:

"Let me say right here, so that we may understand one another, that the whole of my manhood life has been given and what remains of it will be given, please God, to fighting the things, *all of them,* that go to debase and degrade manhood and womanhood; so I understand Christian duty. . . . We shall win, I know it; for, in my own time, I have seen this protest against the abandonment of the brother swell from scattered voices here and there to an angry chorus, that first shamed decent men, who did not know, out of the owning of slum tenements, and afterwards drove Christian men who did know and who cared, too, into it with the result that we have seen. We shall win the fight—indeed!"

This man did not fall into the common error of thinking that crowded tenements and bad food cause all the evil in the world. He hints that all the pigs are not in the piggeries—there are some in the parlors. But he did see clearly, and determined to make other people realize vividly, that the conditions of the slums stifle good impulses and develop bad impulses, and that those who rise above the conditions are only those few who are endowed with supernormal strength and tenacity. There are men and women of superb nobility fighting the hard fight against adverse circumstance in a way that shames the comfortable Christian. Jacob Riis would not have these fight without hope.

III

Circumstances prepared Jacob Riis for his great work.

He was born in Denmark, in 1849, in the ancient town of Ribe. This boy, who was afterward to be associated always with the heart of the great city, was raised among the meadows by the seashore. He left school at the age of fourteen and served four years as carpenter's apprentice. Then rejected love drove him out of his native land to America.

Varied experiences were his in the new land. They are all in his own book, "The Making of an American." There he

has told the story of his attempt to join the French volunteers fitting out for service in the Franco-Prussian War. The attempt ended unsuccessfully and landed him penniless on the streets of New York.

During these days there happened an event that made a lasting impression. In a police lodging house he was robbed; and, in the altercation that followed his discovery of the theft, his little black-and-tan dog, who gallantly came to his master's rescue, was brained by a policeman. In a fit of blind fury, Riis attacked the man and two helpers had to be called in to carry the enraged boy out of the district. Jacob Riis never forgot the desperate crowd that filled that loathsome place and the outrage that was perpetrated on him by its guardians. He had his revenge later in his own way.

At last, in Philadelphia, the Danish Consul and his wife helped him to get on his feet for a time.

Things went this way and that for a long time. His final failure came when he was trying to sell an illustrated edition of Dickens' "Hard Times." When he was at the end of his resources he ran into the principal of a business college he had attended. Through him Jacob Riis was introduced to the staff of a news agency. Help came just in time: the dark river, he says, was very near.

The meeting with the principal occurred late in the evening. All that night Jacob Riis and his dog walked up and down Broadway; and during the dark hours the man, with real hope before his eyes now, like another Jacob, met God and struggled with him. Jacob Riis saw God in the chance to realize one of his fondest, wildest dreams; and alone he committed his life and ambition then and there to the Father.

Rapidly he showed his stuff. He was soon asked to help with the work of a political journal in Brooklyn. This was his start, and in an incredibly short time he was owner of the paper.

When material prospects were thus brightening and the man had come to feel that at last he had a hold on life, a letter came from the girl who had ruled his heart always

even though she had rejected him. He sold his paper at a handsome profit—and took the next boat to Denmark. It was after his return to America, accompanied by his bride, that he joined the staff of the *Tribune.*

Jacob Riis' training was such that he knew both the good and the bad of the world, and by personal experience he knew the God of the world. He knew evil and he knew the way out.

IV

During his early years on the *Tribune,* Jacob Riis was so busy keeping his own head above water that he had not much time to think of constructive philanthropy. He was in a nest of enemies at the Mulberry street police station. Other reporters made common cause against him, and the police were never his friends. But all the time he was learning to know the people of the slums. The memory of his own hungry days was not gone, nor had he forgotten the death of a little dog in a police lodging house.

Districts like Mulberry Bend drew his attention. They were breeding-grounds of all the iniquities, and they were typical situations that could be vividly portrayed. This reporter was sure that if he could succeed in forcing on people a knowledge of these conditions, Mulberry Bend and its like must go. His one fighting weapon was his pen, and he began to use it vigorously. For a while his furious articles produced no results. Finally he took flashlights that showed the horrors in a way beyond the possibility of the pen. The people did awake; the day of tenement house commissions began; and, though humanity moves very slowly, there is no possibility that the cause of the poor will be hidden again.

All this time the slaying of that little dog of his had rankled in Riis' mind. Many times he had started to revenge himself on the men who had done the mean and cruel deed. But his better self held him back, and he finally decided upon a nobler vengeance. The men should be spared but the system of lodging houses destroyed. These places housed

together the young vagabonds and the most hardened tramps. They were dens of disease of the worst character. They are so long gone that there is no need for further description. So, by pictures and articles, our reporter attacked the lodging-house system while he was hammering away at the tenements. Lantern lectures also became a part of his campaign. The result was he did make the people *know.* They hurled charges of sensation-mongering against him. Reform associations looked at him askance, for they feared he was just after news; but, in season and out of season, he kept at his task. Anything to get at the facts.

All this time he was becoming a better reporter and was rising steadily in his profession. As he became better known, gradually his influence expanded. One night he conducted the President of the Police Board on a tour of investigation. Standing in the very same police lodging-house, Jacob Riis told the story of the young Danish boy and the little black-and-tan. The President listened to every word, then burst out: "I will smash them tomorrow." In 1896 these houses were closed forever. One day, too, Mulberry Bend was obliterated and Mulberry Bend Park is there today.

Besides his articles in the papers Riis used books and lectures to carry out his scheme. His books really mark the periods of the long fight for a better city—"How the Other Half Lives," and "The Battle with the Slum," and his own life-story in "The Making of an American." There are other volumes dealing with special subjects. His lectures were popular everywhere, vivid and humanizing as they were; he was always presenting not a *problem* but *people.* Through these two means his influence was extended beyond the limits of the city where his work lay.

V

Jacob Riis died in the year 1914. As time goes on men will study his thoughts and his work. His reputation may be entrusted to the people without fear.

Some things remain unalterable. Men will disagree about the achievements of any great character. Each one has his own set of values, and difference of opinion is inevitable. But that Jacob Riis did steadily and consistently hold up new standards of life is a solid fact.

First, he took his profession very seriously; he regarded his calling as a sacred mission. His aim was to tell his stories so that the human meaning of it all might come home to his readers. He says in one place that, properly done, a reporter's murder story may "easily come to speak more eloquently to the minds of thousands than the sermon preached to a hundred in the church on Sunday." When he determined to make people understand the bad conditions of the slums, he, of course, made use of his own connections to spread the word. In and through his own calling he served the kingdom of God.

He did set up new standards of community responsibility. The tenement house owner who drew a large income from houses that were unfit for human beings, was told about a new standard of business. The grafting politician heard about a new standard of government, a new idea of democracy—at once an opportunity and a warning. The police were measured by a new standard, and there were some of them who found themselves badly wanting. New standards for a city! A new life for the modern cave-dwellers!

There was in his message, too, the call to a new standard of Christian duty—really an age-old standard, but easily forgotten. Christian responsibility was brought frankly before churches and church leaders and the Christian life was interpreted in terms of a service that included those at our very doors. Riis tells of a man on a church board who wanted to have a single family in the slums under his care so that personal service might be a reality. When the connection was finally made, it was discovered that the mother scrubbed floors in the office building of that particular church board. The need is all around us if we have the sympathy and the will to serve.

The task that he set himself was really to make people see.

For further reading—Jacob Riis: "The Making of an American."

Suggestions for Thought and Discussion

To what extent am I responsible for the actions of others?

How did Riis interpret his responsibility for others?

What did Riis want for the people?

Are there living conditions in which a moral life is impossible?

How far do transformed living conditions insure moral character?

What can one person do to meet such responsibility?

How did Riis arouse the public conscience? How do methods of arousing public conscience differ in college?

What difference would it have made had Riis been a lawyer instead of a journalist?

May every profession in and through itself be used to transform living conditions? What was Riis' idea of the relation of his profession to his religion?

Is Riis' method of revenge in destroying the system rather than getting even with the individuals feasible in college life, in politics, etc.?

What qualities in Riis' religion helped make his achievements possible?

What are our opportunities for community betterment?

What are the living conditions in this college, and how do they affect moral character? What is true of the college town?

What can be done here to arouse public opinion for a change of these conditions, both in college and town?

CHAPTER III

A FEARLESS MESSENGER

GEORGE LESLIE MACKAY

Daily Readings

"No man is born into this world,
Whose work is not born with him."

How the man is to be envied who accepts this truth, finds his errand, and lets himself out in it! The quiet certitude, the fearlessness, the concentrated energy, the drive and direction of such a life spell out efficiency, power, success. And yet this consciousness is not reserved for the few, nor even for the many, but is open to all. For the humblest man, if he but knew it, is for some purpose of God an envoy extraordinary.

1. *The greatest task in the world*

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28: 18-20.

"God is working His purpose out
As year succeeds to year.
God is working His purpose out,
And the time is drawing near,
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the Glory of God
As the waters cover the sea."

To make Christ and His principles regnant the world over —this George Leslie Mackay took to be the supreme obligation of all Christian disciples in all ages.

Who is exempt from having a part in finishing this task?

2. *Each man on his own errand*

It was within the Great Commission (Matt. 28: 18-20) that Mackay found the special errand of his life and his sure credentials. "My grandfather," he said, "fought at Waterloo; his martial soul went into my blood; and when once I owned the Saviour King, the command, 'Go ye into all the world and preach the Gospel to every creature,' made me a soldier of the Cross. To be a missionary became the passion of my life."

> There came a man, sent from God, whose name was John.—John 1: 6.
>
> Paul, an apostle of Christ Jesus through the will of God.—Eph. 1: 1.

Mackay's great work was built on the assurance that he was a missionary to Formosa through the will of God.

Have we any such assurance that we have a definite place in God's purpose? Are we eager to find our errand?

3. *The messenger enthused by his message*

A man with a mission is a man with a message. The passion of Mackay's life rang out in his favorite echo of his great predecessor.

> For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1: 16.

To be a herald of the good news! To share with others the radiant glory of the love of God!

One can hear Mackay and his students singing that old Fifty-fourth Paraphrase:

"I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the glory of His cross,
And honor all his laws."

Are we ashamed of our faith?

4. *The life filled with a great purpose has no room for fear*

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
He will not suffer thy foot to be moved; he that keepeth thee will not slumber.
Behold he that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper: the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil; he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—Psalm 121.

This Psalm, which was written on the fly-leaf of his Bible, brought Mackay infinite comfort as he made his first journey to the East. Often he would steady the converts with these and similar words.

One of his friends tells of sitting on Mackay's knee as a small boy, listening breathlessly to the account of his being suddenly surrounded by a band of angry savages with clubs uplifted. "And weren't you afraid?" asked the boy. "How could I be afraid, lad, when my Father sent me?"

Do we know the perfect love that casts out fear?

5. *When the message is opposed or rejected, what is the messenger to do?*

How should a Christian meet the opposition which will surely be offered to his convictions or his line of action? Imagine Jesus annoyed, impatient, peeved, intimidated!

> And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village.—Luke 9: 51-56.

When Mackay and A Hoa were driven from village after village in the Eastern Plain and had to sleep by the wayside, they took fresh courage as they recalled that the same treatment had been given to Him whose ambassadors they were. In the end the villagers received them and soon eighteen chapels were built in the Plain.

When is a Christian student liable to meet such opposition?

6. *Where a great conviction dominates a man's life he is irresistible*

> Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3: 13, 14.

The man who said that was a man on an errand that

brought him under a sense of immediacy. It gave a center to his life to which all else was related.

Are our lives mastered and unified by a great conviction? Can we say, "This one thing I do"?

7. God is back of every man he sends on an errand

> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do.—John 14: 12-14.

Mackay said after he had been long in Formosa, "I have gained every point I asked God for since I landed here."

What points have we gained or are we definitely expecting to gain in this way?

STUDY FOR THE WEEK

The blood of the pioneer was in the veins of George Leslie Mackay. His parents were among the hundreds of Scotch Highlanders who a century ago migrated to Canada. Many of them had settled in Western Ontario. There stout arms and stouter hearts wrought mightily to change the difficult forests into fruitful farms. And there in a godly Gaelic-speaking home George Mackay was born on March 21, 1844. In that home, in the "old log church" and also in the day-school, where the Shorter Catechism was diligently taught, he received a stern and reverent theology, of which he himself said later, "It may have been narrow, but it was deep and high." Its central teaching of the Sovereignty of God dominated his thinking, determined the course of his life, and gave a distinguishing quality to his work. It made him think of himself as a real messenger of God with a message for the world.

I

As a boy he had determined to make his life count for God. And gradually it had come to be his supreme ambition to work for Him on the foreign field. While a student at the University of Toronto he kept this alluring idea before him. And when the conviction finally came that this was God's purpose for him, he definitely made it his own life purpose. At Princeton Theological Seminary the purpose deepened. After graduating he offered himself for such work. But he was considered an "excited young man." The Canadian Presbyterian Church postponed decision. Not easily checked in executing a purpose to which God had led him, he tried one of the missionary societies in Scotland where he was doing graduate work. Just then he received word that the church at home had decided to send him as "their first missionary to the heathen world." Six months later he set out for China; and he went with a strong confidence, for he believed his life was a plan of God. He was consciously a man with a mission.

Despite many inducements to settle in China his thoughts turned to Formosa and he set off to reconnoiter there. He was enraptured by the beauty of its wooded hills, as the Portuguese travelers before him had been when they first saw it and cried out, "Ilha Formosa"—"Beautiful Isle!" thus giving it its name. After spending a short time in South Formosa, he pressed on to the northern part which, because he had heard of "its teeming population in city and plain and mountain fastnesses, for whose soul no man cared," he had already hoped would be the field of his life-work. He sailed into the mouth of the Tamsui River. "One look toward the north, another to the south, another far inland to the dark green hills, and I was content. There came to me a calm, clear, prophetic assurance that here would be my home, and something said to me, 'This is the land!'" That assurance never left him. In matters great or small there was always a restlessness in his soul that suspended outward

action until a sure consciousness came that he was in the path that was marked out for him.

So there in Tamsui we find Mackay installed in 1872. He was entirely among strangers, understanding scarcely a word that they spoke. His "house" was a wretched little hut built into the side of a hill and his furniture consisted of two packing boxes filled with books and clothing. Later, when the British Consul loaned him a bed and a chair and a Chinese shopkeeper gave him an old pewter lamp, he began to live in luxury.

II

In the spirit and with the mettle of a fearless messenger of God the young Canadian fairly leaped to his task. Difficulties appeared, mountain high. Lack of accommodations, comforts, companions, equipment—these he could overcome, but how was he to get a hearing? The opposition of the natives to the presence of the "foreign devil" was manifested on all sides. Dogs were set on him and he was reviled as a "black-bearded barbarian." And before he could hope to explain his presence he must learn Chinese, the most difficult of all the spoken languages on earth. But discouraged? Not he. From that first moment in the harbor of Tamsui when the voice within said, "This is the land," he knew he was on a definite errand which could not fail because it was God's errand.

He attacked the language with might and main, showing such energy that his teacher could not keep up the pace and left him. But Mackay pushed on and in an incredibly short time had a working knowledge of Chinese.

His severest opponents were the proud *literati.* They treated him with haughty scorn, this benighted barbarian who presumed to pose as a teacher. So Mackay set himself to a study of their classics and prayed earnestly that his first convert would come from the ranks of these contemptuous *literati.* One day an attractive young scholar, Giam

Cheng-Hoa, came to visit him in friendly fashion. He came a second time and a third. He brought other *literati* with him and they plied the missionary with objections and quotations from Confucius only to find themselves beaten in argument and outstripped in their knowledge of their own classics. Then came a glad day when the young scholar came and said, "I am convinced that the doctrines you teach are true. I am determined to be a Christian." Thus a proud scholar became the first convert, even as Mackay had prayed. A Hoa, as he was commonly known, became the foremost leader of the Christians of North Formosa and was to the end Mackay's boon companion and trusted counselor.

City after city was visited. Mackay was gradually winning favor with the *literati* and many of the common people heard him gladly. But what of Bang-kah, the Gibraltar of heathendom? This largest and most important city of North Formosa was fiercely anti-foreign. Western merchants could not gain access to it. Warnings against the missionary had gone from it into the surrounding country. Mackay wanted to go, because it was a Gibraltar: he dared, because he was on an errand and must execute it. He went, rented a place, and put up the sign, "Jesus' Holy Temple."

With incredible courage and patience Mackay and A Hoa faced the violent opposition of the authorities and the people. It has been well said that Mackay did not know when he was beaten, for he stayed there till he won his way. The city had been a Gibraltar, but, in his own words, "Bang-kah was taken."

One of the most dramatic instances in which the sense of his divine mission carried him past opposition occurred when he visited some settlements of Sek-hoan—"ripe barbarians"—on the West Coast. From the headman of a village he received this message:

"You black-bearded barbarian, with your Chinese students, must either leave in the morning or stay in the house for three days."

His reply was characteristic:

"We, the servants of the Lord Jesus Christ, will neither leave in the morning nor stay in the house, but by the power of our Lord we will preach His Gospel in your streets on the morrow and following days."

On the morrow there was excitement and violence enough, but preach the Gospel that day in the streets they did, and the next day and the next. A few weeks later a church was being erected there by some of those whose persecutions had been most bitter.

Incidents of this character might be multiplied. But whether in the thrill of some such exciting experience or amid the monotonies and annoyances of the average day's routine, he was never discouraged, seemed not to know fear and he never learned how to retreat. His headquarters remained in Tamsui, but he traversed all the surrounding country on tours with his students. He seemed possessed of endless endurance. Four hours' sleep was his nightly portion. "Whirlwind Mackay" he was sometimes called. His alert, wiry figure, his long black beard, and his thoughtful piercing eyes were familiar all through the countryside, as he passed from village to village, his "Book" under his left arm, the inevitable cane in his right hand, swinging along the roads and through the rice-fields. He would usually forge ahead of his younger companions, as they journeyed together, now treading muddy roads, now cutting their way through thick underbrush, now climbing the steep mountainsides. Often when the opposition grew threatening, he would lead his students in singing the fine old Scotch paraphrase:

"I'm not ashamed to own my Lord,
Or to defend His cause."

His very face and carriage showed that he was controlled by the thought of his ambassadorship. As he once put it, "Formosa is rooted in the purpose of God as surely as Orion or the Pleiades." And in the fulfillment of the purpose for

Formosa he knew that he was God's appointed agent. It is to this confidence, with all that it implied, rather than to any unusual abilities, for Mackay's natural gifts were not above the average, that we must trace the successes of his life.

III

Mackay was as versatile as he was ubiquitous. He did far more than preach the Gospel and superintend the work of the rapidly growing churches. One of his chief concerns was education. He had the instincts of a scholar and of a teacher. He collected a great mass of scientific data about Formosa. He established a museum in Tamsui. He himself was a peripatetic professor. At first he took his college with him and taught his students as they journeyed from place to place. Later, however, he established this work in "Oxford College" at Tamsui. From the ranks of these students he drew the pastors and evangelists that were required as the work developed. Nor was the education of the girls and women neglected. In the development of this work and in the training and directing of the Bible women his greatest helper was the fine and talented Chinese lady who had become Mrs. Mackay.

One of Mackay's most useful assets was his knowledge of medicine and surgery. His studies in these lines developed a natural aptitude. To his equipment was finally added a pair of dental forceps—made by a blacksmith. This peculiar skill enabled the missionary to relieve pain and deliver the people from the dominance of native quacks. Needless to say such service prepared the way for a kindly reception of the Christian message.

Never for a moment did the man seem to be idle. He appeared to be in several places at the same time. Day and night he toiled. Scarcely would he recover from an attack of fever before he would plunge into his work again. He was preaching and educating, extracting teeth and washing ulcers, writing and gathering scientific material, and all the

while administering six growing churches. When new buildings were being erected he labored like a coolie. He was working always against the coming of the night "when no man can work."

IV

Dr. Mackay's death occurred in 1900. This was his last message to the Canadian Church: "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God."

The conquest is still in progress. Others from Canada have followed in his train and are giving their lives for Formosa. Native leaders are being added in large numbers. Schools, churches, and dispensaries continue to be built and all that Mackay embodied in his own work is being multiplied through North Formosa.

"There was a man sent from God whose name was John." Just as actually, Mackay believed, there was a man sent from God whose name was Mackay. This sense of mission lured him from before and impelled him from behind. It dominated his life. He had neither time nor heart for non-essentials. He never quailed before the opposition of men. He knew his credentials were good, for they were from above. He was not surprised when impregnable fortresses of heathenism became citadels of Christianity. He would have been surprised had they remained what they were. It was for him to lift high the cross; it was for Christ to draw men unto Himself.

For further reading—George L. Mackay: "From Far Formosa."

Suggestions for Thought and Discussion

Why do obstacles make so strong an appeal?

What athletic games appeal most to college men? Why?

Which is the more difficult to overcome—a moral or a physical obstacle?

Why is the harder job the more attractive?

How far was the difficulty of the field and how far was the overwhelming need of work in Formosa the deciding factor in Mackay's locating there? How far is difficulty and how far is opportunity the deciding factor in the choice of work?

How do you account for Mackay's dogged persistence? Was he wise in insisting on working where he was not wanted?

What was the relation between his faith that he had a message and his indomitable purpose to overcome difficulties?

Why was Mackay victorious?

How did his versatility contribute to his success?

What in his training, his natural qualifications, and his religious experience contributed to his success?

Why did Mackay consider himself a messenger of God?

Was Mackay presumptuous in expecting minute directions from God for his life?

To what extent was his walking into dangers the result of a spirit of bravado, sheer carelessness, fatalistic philosophy, or confidence in God's direction?

In what ways did God make His purpose for Mackay known? How do we gain His direction in our life?

ADDITIONAL TOPICS FOR INVESTIGATION AND REPORT

What arguments were probably advanced to discourage George Mackay from becoming a missionary? How did he probably answer them?

Give an outline of a sermon that Mackay might have preached in presenting the Christian Gospel to Formosans who had never heard it before.

Write an imaginary letter from Mackay six months after his arrival in Formosa giving an account of the island and its people and summarizing the needs which he hoped to be able to meet.

Tell how the work begun by Mackay has developed up to the present time. (Use map.)

CHAPTER IV

EVERYDAY FRIENDLINESS

JOHN WOOLMAN

Daily Readings

The real friends of every student are few in number. Friendship means giving and receiving in such an intimate relationship that it is necessarily restricted. But there are students and professors who have the friendly attitude toward all whom they meet. What kind of person draws us?

1. *The man who is true*

"Bluff" may work for a while, but it is soon found out. There is the student who puts on friendliness and a hail-fellow-well-met attitude. How we all hate it! Absolute reality and frankness alone have the power to attract men. Paul wrote a single sharp sentence on this subject.

Let love be without hypocrisy.—Rom. 12:9.

Did we act naturally and honestly all day yesterday?

2. *The man who has convictions but is not intolerant*

The student who will turn about any way the wind blows is never sought out by others. Those on the campus who have no solid opinions about anything never command respect or affection—and they are often pitied! On the other hand, the student who bristles with positive convictions on everything and thinks his are the only valuable ideas in college, is not sought out as a friend.

It was the same Paul who was the first great theologian—

embodying convictions in clear and decided language—who wrote, "If I speak with the tongues of men and of angels and have not love, I am become . . . a clanging cymbal." In a passage of one of his letters he emphasizes the double duty if the church is to grow up united and powerful.

> That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things unto him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building of itself in love.—Eph. 4: 14-16.

Are we learning to hold our convictions firmly but kindly?

3. *The man with real respect for human beings as human beings*

> Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?—Luke 12: 27, 28.

Jesus contended for the recognition of the infinite value of each person. "Always the supreme value for which He lived and taught and sacrificed, was personality, marred and estranged, yet even so the child of God, loved by the Father, and possessing everlasting issues of weal or woe. And all His sacrifice was founded on this scale of value. He dies for men because He believed men were worth dying for." (Fosdick, "The Manhood of the Master.")

Are we trying to find in every fellow-student just those possibilities that make him infinitely valuable?

4. *The man who is not afraid to forgive*

No one freezes up friendliness like the man who holds resentment alive and glowing. Some people are miserable enough to be always gently referring to past injury even after full reparation is made. Those who are always keeping in view their rights and their wrongs are poor companions and very cold comforts in times of real trouble.

> But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the presence of Christ. —II Cor. 2:5-10.

Are we trying to put the sense of our own wrongs completely out of our minds?

5. *The man who is not "in it for himself"*

Nothing will break up a growing friendship sooner than the suspicion that one or other of the partners in this relationship should suspect that the other is trying to get something out of it. It is needless to add that the selfish man repels always. Even the appearance of selfishness is sufficient to drive others away. "He's playing his own little game," we say of one; or, "I'm useful to him now, but next spring—" of another. The way to avoid the appearance of selfishness is to cultivate whole-hearted and genuine generosity.

Are we always trying to give something to our best friends? Are we spreading this spirit to others in the college?

6. *The man who has a real faith in God*

Even in college many know the disappointment that comes when, in a time of real trouble, they have sought a friend only to find that his little half-baked philosophy has no word for deeper needs. If you are worried over the loss of a brother or sister or the moral failure of some one in whom you believe, you don't want a friend with a store of clever man-made platitudes; you want some one who believes in God. You want some one who looks beyond human consolations and human applause. Many a hardened skeptic turns to a Christian friend when real trouble comes.

> Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matt. 5: 13-16.

Are we ready now to meet the heaviest troubles of life?

7. *Jesus, the Master of friendliness*

In his letter to the Romans, Paul outlines the characteristics of the friendly Christian. "Let your love be perfectly sincere. Regard with horror what is evil; cling to what is right. As for brotherly love, be affectionate to one another; in matters of worldly honor, yield to one another. Do not be indolent when zeal is required. Be thoroughly warmhearted, the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer. Relieve the necessities of God's people; always practice hospitality. Invoke blessings on your persecutors—blessings, not curses. Rejoice with those who rejoice; weep with those who weep. Have full sympathy with one another. Do not give your

mind to high things, but let humble ways content you. Do not be wise in your own conceits. Pay back to no man evil for evil. Take thought for what is right and seemly in every one's esteem. If you can, so far as it depends on you, live at peace with all the world. Do not be revengeful, my dear friends, but give way before anger; for it is written, 'Revenge belongs to me: I will pay back, says the Lord.' On the contrary, therefore, if your enemy is hungry, give him food; if he is thirsty, quench his thirst. For by doing this you will be heaping burning coals upon his head. Do not be overcome by evil, but overcome the evil with goodness" (Rom. 12:9-12 —Weymouth).

Compare the life that Jesus lived with these words of Paul. The apostle may have had his Master's wonderful life before him as he wrote. The combination of strength and tenderness, love and righteous anger, joy and seriousness, in Jesus—the balance of His character—made His appeal so powerful.

Where is our friendliness to our fellow-students falling down?

STUDY FOR THE WEEK

I

One day in the year 1756, John Woolman, a Quaker tailor of New Jersey, began to write an account of some of the experiences of his own life. Those were stirring times in America, but there is hardly any reference to the events that occupy the pages of our histories. Till a few days before his death, Woolman continued his jottings; and they have come down to us in a book known as "John Woolman's Journal." Charles Lamb once said: "Get the writings of John Woolman by heart." One American critic of the highest reputation has dared to place this autobiography among the world's classics. No one could fail to be attracted by the pure and graceful English that this "illiterate tailor" somehow learned to write; but it is not its style that makes the book

worthy, it is the transcendent moral greatness of the character that gradually unfolds itself in the simple story.

In the early days of the eighteenth century there were in New Jersey and Pennsylvania over 20,000 members of the Society of Friends. The Society, founded in England in 1647, was still in the full vigor of its youth. Only a few years after its beginning, zealous disciples brought its message to America; and George Fox, the founder, made an extended visit to the new world in 1671. Into the fine, friendly atmosphere of a Quaker home John Woolman was born in 1720; respect for humanity was his birthright. Think of the record of this little body of Christians: it has led in recognizing the equal rights of men and women; in protesting against slavery; in calling attention to the duty of the stronger races to the weaker; in demanding the reconstruction of the penal code, and in taking a decided attitude against militarism, bad books, extravagance, and intemperance. This is a record of friendship.

Two elements in John Woolman's soul were at odds in his early life: a sincere love of good fellowship, and the passionate devotion to the ideals of life—especially with regard to amusements—of the Society of which he was a member. His youthful vanities weighed heavily upon him; but, without passing through any sharp crisis, he finally laid aside the practices that lay heavily on his conscience. He came to see that the contending elements could be readily blended. He came to a sound understanding of life, and to a deep appreciation of the fact that whoever would really serve God must show consideration for all His creatures. Nor did he become intolerant. Never do we find him falling into paralyzing prejudice. He thanked God for Thomas à Kempis and John Huss; he worked well with the Moravian and Presbyterian ministers he met along the way.

Educational facilities were meager; except for a little training in agriculture he had to teach himself. His fine English style is probably due to his knowledge of the Bible.

At twenty-one he took a position with a merchant as a

clerk and bookkeeper, and for a number of years ran for his employer a little shop in the town of Mount Holly. There some of his old companions pestered him for a while; but he persuaded them that he had turned over a new leaf, and they left him alone.

In these early years two issues were vividly presented to him. His employer had him write a bill of sale for a slave: this opened up the question of slavery, and he thought it through for himself. Then his first work made him examine the whole question of money-making and its relation to the spirit of life—again he persisted in working out his own ideas.

II

John Woolman laid out the plan of his life very early, and he seems never to have departed from it.

In the first place, the falling-off of his employer's business made it advisable for him to find some other form of occupation. He finally decided to become a tailor. He remarks of this trade: "I was taught to be content with it, though I felt, at times, a disposition that would have sought something greater." There is an explicit statement that one reason for this choice was that this particular trade supplemented by a "little retailing of goods" would support him without the "load of great business."

The immediate reason for desiring to be without the "load of great business" we may find in the fact that he became convinced that there was a great work for him in direct Christian service. In company with another Friend, Woolman had made his first journey as a Christian minister. The Friends had no regular ministers at that period; but it was a very common practice for one or two members to travel on a "mission," sometimes to visit other meetings of the Society, sometimes to stimulate Christian life in communities where there was no established worship, and sometimes to carry the Christian message to the Indians. The program of work was not fixed. If it seemed wise to preach, these

ministers preached; but it was no foregone conclusion that they would deliver a series of lectures in each place. They went convinced that God would show them the method, and often no word was spoken in public. They seem never to have omitted the practice of visiting from home to home.

John Woolman knew how to speak in public and he knew how to keep quiet. To him God's spirit was a spirit of wisdom. One of the few sharp passages in the "Journal" is a criticism of those who take up the time of meetings when they are unprepared, and of those who waste time in beating about the bush when they really have something to say.

Thus we find him through life working at his trade just enough to provide for himself and his family, and spending the rest of the time in the service which really was his vocation. For some ten years after he had launched out for himself, he continued to carry on his "little retailing"; but he found this was taking up more and more of his time—"The increase of business became my burthen," he says—so he decided to give up everything but his tailoring, and, much praise to him, the cultivation of his little apple orchard. The closing out of this enterprise gave him more time for his ministry.

During his lifetime he wrote at least four essays on religious subjects, some of which were published by subscription among the Friends.

III

It is impossible to convey in a brief sentence the depth of this man's friendship for God. On every page of the open account of his soul that he saw fit to write there is the plainest evidence of the reality of his religion. Religion to him meant God, first and foremost; not his own ideas and feelings, but God's love and God's will toward men. The singular beauty and round good sense of his prayers leave the student of his life deeply impressed. He was indeed the "friend of man"; but once when his duty called him to a

task in which, so he feared, he had incurred the ill-will of a brother man, he summed up the matter by saying,

"In this case I had a fresh confirmation that acting contrary to present outward interest, from a motive of Divine love, and in regard to truth and righteousness, and thereby incurring the resentment of men, opens the way to treasure better than silver, and to a friendship exceeding the friendship of man."

But all this devotion to God was translated by Woolman into love for man. Human beings interested him primarily. The sacred rights of the individual were his passion. He muses on the days of hard labor in his early youth. He remembers how he was often at the point of exhaustion, and passes at once to think of all those men with whom this is a constant experience. The trials of the martyrs, some of them of his own Society, carry his thought further in his sympathy with suffering humanity. Then he bursts out,

"If such who have great estates, generally lived in that humility and plainness which belongs to a Christian life, and laid much easier rents and interests on their lands and moneys, and thus led to a right use of things, so great a number of people might be employed in things useful, that labor both for men and other creatures would need to be no more than an agreeable employ. As I have thus considered these things, a query hath arisen: do I in all my proceedings, keep to that use of things which is agreeable to universal righteousness? And there hath some degree of sadness at times come over me: because I accustomed myself to some things which occasioned more labor than I believe Divine wisdom intends for us."

His prophetic vision is sometimes very striking. For example, once he wrote:

"When house is joined to house and field laid to field, until there is no place, and the poor are thereby straitened, though this is done by bargain and purchase, yet so far as it

stands distinguished from universal love, so far that woe predicted by the prophet will accompany their proceedings."

Again, on a mission to the Indians, reviewing their situation in the meditative spell of the solitudes, he returns to the old thought—

"I was renewedly confirmed in a belief that if all our inhabitants lived according to sound wisdom, laboring to promote universal love and righteousness, and ceased from every inordinate desire after wealth, and from all customs which are tinctured with luxury, the way would be easier for the inhabitants, though much more numerous than at present, to live comfortably in honest employment."

No doubt it was after a day of hard climbing over rocks and heavy journeying through the forests that he was set to thinking, as he looked upon the painted Indian warriors, of their

"miseries and distresses when wounded far from home by their enemies; and of their bruises and great weariness in chasing one another over the rocks and mountains; and of their restless unquiet state of mind who live in this spirit."

Again the personal application,

"During these meditations, the desire to cherish the spirit of love and peace among these people, arose very fresh in me."

When he crossed the ocean, near the end of his life, taking passage in the steerage because he could not bring himself to travel in greater comfort than others of his fellowmen on the ship, we find him "seeing, hearing, and feeling with respect to the life and spirit of many poor sailors." The apprentices are his special concern. Though he sees the necessity of transportation, and hence the necessity of training sailors, he bewails the terrible conditions under which the training was received.

Such a man as John Woolman was bound to have con-

victions. His intelligent benevolence was backed up by a purpose too strong to permit of the mere registering of impressions; he believed some things and believed them tremendously. Also, he never lacked courage. He had fear and hesitation in the face of both physical and moral problems, but he never turned back.

Deep moral conviction and unfaltering courage are the basic qualities of the saint; they are also the basic qualities of the thorough-going "crank." They are the distinguishing features of those dreary reformers whose "joyless efforts to reform the world" at once excite our admiration and pity and shatter our nerves. To these characteristics John Woolman added an indestructible friendliness.

There is a weak kind of friendliness that can be achieved by those who run lightly through the world unburdened by solid convictions. Since there is no reason for antagonism, such friendliness can be widely indulged in without cost. But John Woolman had convictions of the uncomfortable sort. They dealt with matters wholly personal—personal property and personal conduct, and we know that men who will sit unmoved through a sermon on everlasting torture will squirm and rage under an examination of business methods. Luxury and display he regarded as utterly wrong; slave-keeping, a practice not generally prohibited among Friends, he considered against the principles of the Christian religion; and his attitude toward "vain pleasures" sometimes bordered on asceticism.

He did achieve the difficult feat of holding such convictions in the spirit of friendship. Of course, he cared more for persons than mere convictions as such; he respected the integrity of each human soul. He could not be easily fooled. He warns against that kind of popularity and companionship that closes one's mouth in the face of wrong conditions; he proposes to fulfill all the obligations of friendship—the unpleasant as well as the pleasant. He apologizes for undue harshness at the same time as he reaffirms the conviction too harshly stated.

America has had evidence enough as to the delicate nature of the question of slavery. Here John Woolman kept his head, though his passion for freedom never cooled. Through all his missions, from the time he first spoke to his employer when a young man of twenty-three till his death at the age of fifty-two, he kept working to bring the people to his point of view. But it was all done quietly. He had no full solution ready on all difficulties. He was just seeking all the time to apply the principles of justice and humanity to each case as it came before him.

It might be expected that he was opposed to war. In this connection again we find him a man with a sound conviction, but also with sight as keen as a hawk. There were three practical issues: first, the actual service in the army; second, the payment of a war tax; and third, the billeting of soldiers in the homes of the people. Passive resistance to the demands springing from all three issues was the course of action taken by most conscientious Friends. Woolman analyzes the whole question with consummate skill.

He points out that the Friends were originally excluded from civil government and, being at odds with the rulers anyway, there was little likelihood of their supporting them in warlike plans. However, as persecution ceased, members of the Society came more and more into the common life and finally occupied positions in the State. This gradually modified their attitude regarding war. Then comes a clear distinction. The Friends gradually changed their views till they were in danger of becoming merely a "peaceable people" and not a Society opposed to the use of force as against the laws of God.

The people are called to trust in God and not take up arms even if the country is invaded. An earnest group of Friends also decided that they could not pay the war tax.

Then there is a significant statement. After paying a tribute to the public officers who were doing their best to make it as easy as possible for sincere Friends to do their duty, Woolman turns his attention to those who are sensitive to the

use of force only when it drives them as individuals into the army. He disposes of such in these words:

"But where men profess to be so meek and heavenly-minded, and to have their trust so firmly settled in God, that they cannot join the wards; and yet, by their spirit and conduct in common life, manifest a contrary disposition, their difficulties are great at such a time."

As to billeting, Woolman finally decided that he could not oppose the quartering of soldiers in his house, but he refused to receive the pay of the State for their board.

In this spirit the useful and influential life of this manly Friend was lived up and down the land. The never-tiring love of men lit up every action and warmed the productions of one of the clearest minds of our history.

IV

The last mission was undertaken to England in 1772. The events of this journey only emphasize the characteristics of earlier life. It has already been noted how Woolman refused to be a cabin passenger and bore through the long voyage with the noisome steerage. He records casually what a bad time the live chickens had during the voyage. Again, he refused to travel by the stage-coach because horses and men were cruelly treated by the system. What a marvel of conscience! Walking along the road at his own infinite discomfort, he is thinking about the horses driven to death or blindness, and the post-boys frozen on their seats because certain human beings must be served with speed. As he passes through the country, he makes the very fullest notes of the condition of the people and wonders how they could be bettered.

In the city of York he contracted smallpox. The "Journal" ends abruptly, but friends about him carried the story to its close. The end was as triumphant as the life. The sick man was kind and courteous to those about him. To his

nurse he says, "My child, thou seems very kind to me, a poor creature; the Lord will reward thee for it." The prayers of his last days were prayers of hope and faith. There was no whining. The submission to God that he voiced was submission full of joy. And the last words that he spoke were, "My dependence is on the Lord Jesus, who I trust will forgive my sins, which is all I hope for, and if it be His will to raise up this body again, I am content; and if to die, I am resigned."

For further reading—"John Woolman's Journal."

Suggestions for Thought and Discussion

What place has religion in the everyday affairs of life?

Is it wise to apply one's religious convictions to the minute details of life? What do you think of Woolman's conscientiousness in such matters as amusements, use of money, etc.?

What is the true Christian purpose in business or profession—to further the Kingdom through his vocation, to make money to spend for the Kingdom, or to earn sufficient to free him for direct service? In view of the value of the work Woolman was doing through his business, such as his efforts to prevent the abuse of credit, was he wise to limit his business enterprise to what would bring him a mere living profit?

What is the place of friendliness in religion?

What is the difference between affability and friendliness? Can a selfish person be friendly? How far is appreciation of the point of view of others essential to friendliness toward others who oppose us?

Do you think the spirit of friendliness demands going as far as Woolman did in refusing to ride in the stage coaches in England because of the cruelty of the system? Will boycotting alone transform a condition which is wrong?

How far is the tact of friendliness consistent with the deep personal convictions of a Christian?

CHAPTER V

THE TRIUMPH OF LOYALTY

ISABELLA THOBURN

Daily Readings

Loyalty is so much talked about that we are liable to regard it as a very common quality. Yet Professor Josiah Royce places it first among the virtues. Have we faced the cost of the loyalty that persists through good report and ill? Do we cherish ideals that demand such loyalty?

1. *The direction of loyalty*

The small boy who said, "I don't want to be good. I want to be good for something," was something of a philosopher. When we have listened to some discussions of loyalty we have been half tempted to say, "I don't want to be loyal. I want to be loyal to something." But loyal to what? We all know students who are wasting their lives in petty loyalties, till, like Judas, they clutch eagerly after thirty tainted pieces of silver. On the other hand, we have numbered among our friends those who have lived out the words of Paul:

> Howbeit what things were gain to me, these things have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ.—Phil. 3:7, 8.

What are our highest ideals?

2. *What is involved in being loyal?*

> For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.—Luke 14:28-30.

When we plan our electives, choose our friends, set our standards, pledge our allegiance, do we always first count the cost?

What is the difference between facing the cost and refusing to act for fear of the price?

3. *Loyalty demands perseverance*

Loyalty that is up today and down tomorrow ceases to be loyalty and is of little value to any person or any cause.

> And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.—Gal. 6:9, 10.
>
> Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—I Cor. 15:58.

Is our loyalty vacillating or persevering?

4. *Loyalty to a great ideal penetrates every interest of life—challenges all that we have*

Unless our ideals are lacking in height or in scope, our loyalty to them must cover all the relations and circumstances of life.

> Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by

sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.—II Cor. 5:6-9.

Are we "ambitious" to be well-pleasing in certain things or in all things?

5. *Is our loyalty centered in Christ Himself?*

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.—Col. 1:18.

This was one of Isabella Thoburn's favorite passages. In a letter to one of her friends she said: "We must commit ourselves to the will and way of Christ that He may rule us in very deed. If He sits at our table; if He speaks to us in our room; if He is preeminent in all things, our regard for His rights and His honor will cover up—put out of sight—even the thought of our little troubles from hurt feelings, even though we suffer positive wrong or injustice."

Do we always put Christ first?

6. *"And the greatest of these is love"*

Love was the crowning ideal in Miss Thoburn's life, and was the main secret of her extraordinary influence. To this ideal she gave her strongest loyalty. "Every missionary candidate," she said, "should learn this thirteenth golden chapter."

Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of

patient endurance. Love never fails. (I Cor. 13:4-8.—Weymouth.)

Does our love for people resemble this description, or do we revise the chapter for our private use?

7. *But how can any one be so truly loyal to Christ and the high ideals He inspires?*

In our better moments we are ashamed of our failures and we long to be really loyal. How is it possible?

> Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—Isa. 40:28-31.

Can our loyalty to Christ and His standards be maintained apart from a daily strengthening of our friendship with Him?

STUDY FOR THE WEEK

An educated woman who lived for many years in the most intimate contact with Isabella Thoburn said of her, "She had lofty ideals, but she attained to them." Nobler praise could not be uttered, yet probably no one who knew Miss Thoburn would challenge the tribute.

I

The story of her decision to become a missionary is an interesting one. Her brother, James Thoburn, later a Bishop of the Methodist Episcopal Church, was then living in North India. One day, while on an itinerating tour, he was strolling

in a mango grove. A vulture's feather dropped at his feet. He picked it up, whittled the end of it like an old-fashioned quill pen, took it into his tent and wrote a letter with it to his sister Isabella. After describing his curious pen, he gave her an account of the situation in the villages he had been visiting and of the opportunity there to build up a strong Christian community. He referred to the hindrance to missionary work which was presented by the ignorance and low status of India's women and to the advantage which would come from the educating of some prominent Christian girls. He closed the letter with the question, casual and only half in earnest, "How would you like to come out and take charge of such a school if we decide to make the attempt?" Quick as the mails could bring a reply, there came word from his sister that the idea appealed to her immensely. No definite decision to go was formed in her mind immediately; but as she thought prayerfully over the matter the conviction grew that this was God's purpose for her life. Thus there came the call from within, the sort of summons which Isabella Thoburn could never disregard.

When the call came it found her prepared. It found her with a strong disciplined character, with a good knowledge of the Bible and a clear experience of God in her life, and with habits of prayer and of service.

The most serious obstacle in the way of her appointment was the fact that at that time almost no unmarried women missionaries were sent out by the missionary society of the Methodist Episcopal Church, to which she belonged. But when it became known to a few ladies in Boston that she was ready to become a missionary to India, they decided to organize a Woman's Foreign Missionary Society in connection with the Methodist Episcopal Church; and that very year, 1869, Miss Thoburn and Dr. Clara E. Swain sailed as the first missionaries of the Society, the one to pioneer higher educational work for women in India and the other to be the first woman physician ever sent to Asia as a missionary.

Isabella Thoburn was assigned to work in Lucknow. She opened her school in a single room in a noisy bazaar, six pupils being present and a lad with a bamboo club mounting guard at the gate in case of trouble. In a few weeks the school moved into a quiet room in a missionary's bungalow, and shortly afterwards into a rented house. And still the work grew until forty girls were enrolled as students. Then there came a day of great gladness and promise. A splendid property of nine acres, containing the second finest residence in Lucknow, had fallen vacant. It had once been the home of the royal treasurer of an Indian king and recently had been occupied by a British official. It was called the *Lal Bagh,* or Ruby Garden. And now the beautiful "Garden" was for sale at a very low figure. It was so well adapted to the needs of the growing girls' school that it seemed to have been prepared for it. The place was bought for $7,000, and Miss Thoburn and her school moved in. There she made her home for thirty-one years and built up the foremost educational institution for women in India.

At the close of the first year in the Lal Bagh, Miss Thoburn decided to change the day school into a boarding school, making it, with one exception, the first institution of this kind in North India. Many difficulties presented themselves to the plan. The cost of the necessary buildings had to be faced. The matter of maintenance was a great problem, since the girls would be too poor to pay much, if anything. The race question would become more acute, for from the beginning Miss Thoburn had insisted upon having the doors open to Eurasians as well as to Indians. The missionaries were divided as to the wisdom of the proposal. But with her usual resoluteness Miss Thoburn went forward and the Boarding School was established. This added greatly to the influence of the institution, for the girls were in the Christian atmosphere of the school day and night instead of for a few hours daily; and pupils now came in from a distance of a thousand miles. Soon one hundred students were enrolled and the Annual Educational Report of the Govern-

ment assigned to the school "the highest place among the native girls' schools of Upper India." The next forward step was taken when the curriculum was expanded and the Boarding School became the Girls' High School, containing collegiate departments.

But the institution was to move on a stage farther. One of the students having completed her High School course, aspired to be a medical missionary to her people and wished to have a college education before entering upon the study of medicine. The only college open to women was in Calcutta and the influence of that institution was not Christian. The girl's mother was unwilling that she should go there. This fact led Miss Thoburn to decide that the Girls' High School should be elevated to college grade. Again the difficulties multiplied, but again the faith and energy and tact of Miss Thoburn triumphed, and in 1886 the Lucknow Woman's College was opened—the first Christian college for women in all Asia. Today there are ten in India alone, though the Isabella Thoburn College, as it is now called, ranks first among them all.

II

Every stage of this development, from the one-room day-school in the busy bazaar to the first grade college in the Lal Bagh, revealed Isabella Thoburn's ideals of education:

1. The discipline, though decidedly firm, was not rigid, but allowed a margin for individuality and independence. This sensible young woman wished to rule with the full consent, both in mind and heart, of the governed.
2. The standards of work were high. Slipshod habits were checked and thoroughness became a motto. At every point in its development the aim was to make the institution the best of its kind. A glance over the latest calendar of the College will show that it compares well in its curriculum with high grade colleges for women in the Occident.
3. Broad mental training and culture were set down as prime requisites. Miss Thoburn believed firmly in the intel-

lectual possibilities of Indian girls and women and insisted upon solid and expansive cultural foundations for every student who passed through the College.

4. The curriculum at the same time was a practical one, for Miss Thoburn's objective in education, as in all else, was thoroughly practical. She believed in an education which would fit an Indian woman to accomplish the maximum in an Indian society. She believed also in elective courses, so that individual tastes and abilities and life opportunities might be provided for.

5. The students received individual attention. Education directed only to the mass or the group did not appeal to this lady principal. The best training could be given only if each girl's individuality was discovered and developed. By this personal consideration Miss Thoburn believed she could avoid the peril so widely prophesied that the girls would be spoiled. After her death one of her students said, "I remember saying to her, when she decided to give us a college education, 'Miss Thoburn, do you know people say you are spoiling us?' She said, 'Yes, but I want you to prove to them that love, confidence, and education do not spoil people.' And again and again when I have been tempted to be slack in duty or low in motive, the thought, 'Miss Thoburn trusts you,' has kept me good and true."

6. It need hardly be added that the formation of character was uppermost in Isabella Thoburn's mind. This was not because she was a missionary, but because she believed with all her soul that character development must be given supremacy in the educational aim. She saw to it, therefore, that the atmosphere of her school and college was attractively and wholesomely religious.

III

Isabella Thoburn's ideals for character were not difficult to discern, for she incarnated them in an exceptional degree. Every girl came under the spell of her noble character and Christlike habits. She was the embodiment of quietude and poise, coupled with high earnestness. She never set standards for others to which she herself was not subject. She assigned to herself the most difficult subjects and the most unpromising

classes. "When Miss Thoburn rang the rising bell with her own hands," said one of her students, "the girls did not feel it hard to rise early; when she made her own bed and dusted the things in her room, the girls felt that their special duty was even to sweep their rooms and keep them neat and tidy. . . . All this was done with a quiet dignity which inspired both love and awe in all around her, and grownup people were struck with the wisdom which guided her to do all things without offending." She always had time for those who needed her. Nothing was too trivial for her sympathetic attention. "She had," to use Bishop Thoburn's words, "the fidelity of a servant in obeying every call and meeting every obligation which came before her, and ever maintained an expectant attitude ready to accept any kind of service." Her obedience to duty seemed always to be either instinctive or eager; it was never hesitating, calculating, or reluctant.

It is not surprising that such an influence was deep and pervasive and that one by one every student came under its sway. And it is not surprising that without exception they were devoted to her, loved her, and well-nigh worshiped her. A few days after her death one of these girls, who was then on the staff of the College, wrote a pathetic letter to a friend in America. After telling of the heartbreaking shock that had come to her, she went on:

"It is a little over twenty-three years since I came to know her, and I have been with her ever since, and she has become a mother to me who am motherless. I forgot she was an American woman and I a Hindustani woman. I was as free with her as if she had been my own mother."

And on another occasion she said:

"Is it any wonder that we loved her? Is it any wonder that one of the former girls whom I met a few days ago and who is married and has a family, said, 'Our parents, our brothers, our husbands, our children, all love her'?"

The writer of the letter just referred to was Lilavati Singh. Naturally gifted, she was the most distinguished product of

the school; and wherever Indian Christian womanhood is considered, Lilavati Singh quickly comes to mind.

IV

And because Miss Thoburn embodied her own ideals of character she was the living illustration of her ideals of service. As has already been suggested, this was conspicuously true of her life within the Lal Bagh. Here she represented and inculcated the idea that an education is a trust and must be regarded as a basis for better service. It is not surprising that the Young Women's Christian Association in the Isabella Thoburn College has caught her spirit and undertaken several branches of social service.

Her sphere of service was by no means confined to her school and college. Her breadth of interest, her soundly practical nature, and her zeal to be of help led her into a wide variety of efforts. She assisted in opening a school for European girls at Naini Tal. She established a boarding-school at Cawnpore and for a time acted as its principal while carrying on her regular duties at Lucknow. It was during the most trying season of the year; and in order to escape the heat of the day, and also to save time, she shuttled back and forth each night, traveling in a wretched third-class compartment. On one of these night journeys she became ill and narrowly escaped an attack of cholera, but owing to her knowledge of medicine was able to ward it off. It was years later when she first mentioned this, and then only casually. To her it was but an incident in the pathway of duty.

But her helpfulness was not limited to matters of education. She gave a generous share of her time to the training and directing of the Bible women. She busied herself in the formation of Sunday schools. She gave lessons in Hindustani to the Viceroy's wife, Lady Dufferin. She was one of the most trusted counselors in all the developments of the Mission, near and far. As a hostess she was as inde-

fatigable as she was charming. When cholera broke out she was here, there, and everywhere, giving advice and even nursing the sick. When a European lady was taken ill with smallpox and no nurse was to be had, Miss Thoburn dropped her school duties and isolating herself with the sufferer nursed her back to health. She brought a dying Indian woman into her Lal Bagh home and through many months waited on her with gracious kindness, often sitting up with her through an entire night. The spirit of service was strong within her and she could not deny it when she was confronted by a need. She was well described as a "servant of all."

Miss Thoburn, unfortunately, through a mistaken zeal, did not take regular periods of rest. She did not realize the limitations of human strength. When she was forced to return to America on account of her health, she threw herself with vigor into the work of the Deaconess movement and led a great pioneer effort in this field. On her return to the East she helped to introduce this great work in India.

Her last work on earth was a simple, homely act of kindness. She presided one night at a dinner party which she had given in honor of one of the Lucknow missionaries. Although feeling ill she kept her guests from knowing it. The next afternoon, September 1, 1901, she died, a sudden victim of cholera, the awful scourge from which she had helped to save others.

V

The ideals of womanhood which Miss Thoburn held and typified are not indigenous to India. Before social reconstruction can proceed very effectively in that country, two radical defects must be removed. They are the caste system and the low status of womanhood. Both of these defects have been hardened in the custom of recent centuries and are so closely related that when they are displaced they will depart together. The ancient ideals of woman-

hood and of the treatment of woman have largely been forgotten and her lot is a hard one today. She moves in a narrow sphere and, what is worse, she has grown content in it. Among the evils from which she suffers most are early marriage, seclusion—among the upper classes—perpetual widowhood, and the religious sanction of prostitution. Some of the current proverbs reflect the degradation and humiliation to which she has been subjected. "What poison is that which appears like nectar? Woman." "He is a fool who considers his wife as his friend." "What is the chief gate to hell? Woman." She is regarded as without religious possibilities. "It has been the strict injunction of their Shastras and religious instructors," says Dr. J. P. Jones, of India, "that no man shall, under penalty of hell, teach to his wife or daughter the Vedas, which are the purest and best part of the Hindu Scriptures." Naturally the women of India have been kept in ignorance. It has not been supposed that they were capable of learning. Dr. James L. Barton tells of a Hindu's sneer, "You can try to teach my wife, and if you succeed I will bring around my cow and you may attempt to teach her." And it has been thought dangerous to educate their women. It would not only spoil them for their lowly functions, but would give them powers which they would exercise for harm. As their proverb has it, "Educating a woman is like putting a knife in the hands of a monkey."

What can change this evil order? Surely nothing less than giving to both the men and the women of India the Christian conception of womanhood and at the same time demonstrating her capacities, both intellectual and spiritual. This is the special task of women missionaries, who more than the men workers can have the entrée to the thoughts and feelings of India's women and to whom alone many of them are accessible. With her rare insight, Isabella Thoburn saw that to accomplish this task and to train women leaders for the Indian Church, the Christian education of girls was a foremost necessity; and she determined to contribute her life to this special and almost novel undertaking.

She came straight into the heart of a society that had been controlled for a millennium by a false and degraded theory concerning woman, confident that this theory could be disproved and that Christ's ideals of the sanctity and worth of womanhood could be substantiated. How well she succeeded against terrific odds and what an encouragement she gave to the education of women all through the Orient, forms a romantic chapter in missionary history and in the history of education. The Lal Bagh became both an experimental station, where results were produced that seemed almost miraculous to the traditional Hindu way of thinking, and a distributing center of new and lofty sentiment regarding womanhood.

"She had lofty ideals, but she attained to them." High indeed they were—ideals of thoroughness, of the dominance of duty, of the might of service, of the glory of the ordinary, of the sacredness of personality, of the right to lay aside a right—her missionary ideals, her ideals of education, her ideals of womanhood.

She met the obstacles of opposing judgments, criticisms, discomfort, and fatigue, an enervating climate, the depressing impact of the coarsest evils, the tyranny of routine, misunderstandings, galling interruptions, delayed results. In the face of all this, how natural it would have been to weaken here or there! But the nobility of her standards seemed impregnable. She wavered not at all in the purposes to which they led her. She belonged to those who endure as seeing One who is invisible.

And still the ideals of Miss Thoburn are being incarnated in the beautiful characters and careers of a multitude of India's women, whose prayers after her death were voiced by Lilavati Singh, "Now the cry of my heart is, Make me a little like her, that people when they see me may say, 'The spirit of Miss Thoburn doth rest upon her.'"

For further reading—James M. Thoburn: "Life of Isabella Thoburn."

Suggestions for Thought and Discussion

What are the secrets of leadership?

How far is it necessary for a leader to embody the ideals he would promote?

To what extent did Miss Thoburn embody her ideals?

When there must have been more important demands upon her, was she foolish to sweep her own room, etc., because she asked her pupils to do so? What was the special significance of such an attitude in India?

What is the difference between a leader and a commander? Which was Miss Thoburn?

What are the difficulties to be overcome in the attainment of ideals in leadership?

Which is more important in the attainment of an ideal, loyalty to the principle or to the method of its achievement?

What evidences are there of Miss Thoburn's adaptability and open-mindedness in her loyalty to her ideals?

In what ways did Miss Thoburn's ideals express themselves?

If you were starting a school in India how far would you follow Miss Thoburn's ideals of education?

What qualities in Miss Thoburn's character made her so approachable?

In what ways were Miss Thoburn's ideals for womanhood at variance with those of a Hindu man?

How far did Miss Thoburn serve as opportunity came to her and how far did she seek opportunity to serve?

Additional Topics for Investigation and Report

Why had so few women been appointed as missionaries before Miss Thoburn's time?

Describe the status of woman according to Hindu standards.

What progress has been made up to the present in the education of the girls and women of India?

Give an account of Isabella Thoburn College as it is today and compare the life of a student there with that of a college girl in the United States or Canada.

CHAPTER VI

STEWARDSHIP IN DAILY LIVING

WILLIAM WHITING BORDEN

Daily Readings

"Fidelity is what is required in stewards." Do these words really apply to the occasional student of large means or do they inquire into a quality which governs the use of money and a score of things besides?

1. *What constitutes the test of a man's stewardship?*

> Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.—Matt. 25: 19-23.

It was not money that made Borden noteworthy. That was only one of his five talents. If he had not been "a man with a million" his life would have been just as inspiring, for the secret of his usefulness lay in this, that he was a *faithful* and *wise* steward (Luke 12: 42).

Have we been as faithful in a little as if it were much?

2. *To whom is the stewardship of money entrusted?*

Many students who are quite familiar with the story of Jesus and the rich young ruler have said, "What has that to do with me? I have not 'great possessions.'"

> And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10:21-24.

Wealth is a high hurdle in the race of life. Are the dangers and the obligations of money any greater for the rich student than for the student who is working his way through college?

How shall we state the principle which we believe should govern all our expenditures, small and great?

3. *Every man is a free custodian of his time as much as of his money*

For the most part, we live in the care-free sense of the present, fighting shy of the claims of Jesus upon our time.

> We must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9:4.

The man who is under a sense of trusteeship applies it to the use of his time. His days are God's and must all make their contribution to His plan. Indolence is barred. The unimportant becomes subservient to the important. Borden

said to a friend after the death of a missionary doctor in Cairo, "Now we must work all the harder, for the night cometh."

Are we putting first things first? Are we sauntering along through each day, or are we governed by a sense of the urgency of life? What do our weekly schedules reveal as to our character and our conception of values?

4. *The ideals a man possesses are equally a trust*

When the aged Paul wrote his farewell letter to his young friend Timothy, his words rang out with a note of exultation:

> For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved his appearing. —II Tim. 4:6-8.

And like an echo we catch the appeal, "O Timothy, guard that which is committed unto thee" (I Tim. 6:20).

One of Borden's friends said of him, "We all admired the way he stood up for what he believed in the face of no end of ridicule from the rest of the class. Bill was willing to be a 'fool for Christ's sake.'" He kept the faith.

Do we guard our ideas as loyally? What is our loyalty costing us?

5. *Stewardship involves daily devotion of one's self to his ideals and his task*

> And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

Surrender to Christ may lack either because it is subject to a reservation or because it is allowed to lapse. Borden

gave all without any condition. "I surrendered all to Jesus." And he kept the fires burning daily. He was sensitive to the danger of losing ground. "I know," he wrote, "that it is no easy thing to serve the Lord. But many others have been enabled to and there is no reason why I should not." When speaking on "The Price of Power," he used to emphasize the necessity of a daily renewal of one's consecration.

Would a close observer regard our Christianity as sustained or spasmodic?

6. *The measure of a man's life is not in years alone*

> And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,
>
> He hath scattered abroad, he hath given to the poor;
> His righteousness abideth for ever.
>
> And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.—II Cor. 9:8-10.

The passion of Borden's life was that "God might have His will done in him." It was by strength of service, not by length of days that he believed his life must be measured.

Are we quite content to live each day carefully, under sealed orders, whether to-morrow holds life here or hereafter?

7. *The joy of stewardship depends on the greatness of the cause*

> But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Men who achieve most in the world are absorbed in a

great cause. Borden's cause was foreign missions. He believed that they expressed God's supreme wish for mankind and he therefore made it the supreme wish and intention of his life. *His missionary purpose underlay his discipleship and unified his life.* He carried daily on his heart this watchword, "The Evangelization of the World in this Generation." He literally lived the watchword. It gave point and direction and enthusiasm to his consecration. He built all his interests into this program.

Is our cause as truly worth while as this?

STUDY FOR THE WEEK

I

Few men go to college more richly endowed than William Borden was when he entered Yale. He had inherited sterling qualities from his father and the comradeship and religious training of his mother had helped to establish him in solid character and a clear straightforward faith. The home-life he knew had been radiant and wholesome. A boisterously happy lad, he had been surrounded with the advantages which wealth can provide. He had prepared for Yale at the Hill School in Pottstown, Pennsylvania, had done creditable work there and had taken active part in the religious and athletic life of the school.

Before he entered college his parents had him make a tour of the world in the company of a friend. Never did a boy travel with eyes more widely open. So it was that as a mere schoolboy he had gained a world-consciousness and had begun to look upon life in its larger relationships.

While in London, on the return journey, an experience came to him that marked an epoch in his life. It was at a meeting which William had missed his dinner to attend. A simple entry in his diary records the fact that he was "much helped and surrendered all." That act of complete dedication to Christ was never revoked.

Borden went to Yale in 1905 with high ideals. He knew

that college life would bring great testings both of faith and standards. He had written shortly before, "College is so near and there will be such a lot of things to do—tremendous opportunities." It was his fixed purpose to follow Christ and hold to his ideals rather than to accept conditions as he found them and follow the crowd.

He entered at once into many of the activities of undergraduate life. He took part in various forms of athletics, but was most proficient in swimming, sailing, rowing, wrestling, tennis, and golf. He rowed Number 4 in his class crew. On the wrestling mat he was said to have the strength of a bull, and while at Yale he specialized in this branch of sport. His scholarship was of a high character, as was seen in the fact that he was elected president of Phi Beta Kappa.

Around Dwight Hall, the headquarters of the Young Men's Christian Association, he was one of the most active men. A tireless worker on the Missionary Committee, a most painstaking and efficient Mission Study class leader, an enthusiastic member of the Student Volunteer Band, he did a far-reaching missionary work. As a Bible-group leader he was successful because he put great pains into his preparation and followed up each man in his group. One of his friends mentions his "not having a Bible group except among the 'hardest nuts' in the class." In fact, the most useful feature of his religious efforts was his work with individuals. Once he wrote, "I tried three times to see that Hill fellow who is in with the bad bunch, but couldn't find him. I hope to be able to make another effort before I leave."

But he did not forget the needs beyond the campus. With a friend he founded the Yale Hope Mission as a sort of Jerry McAuley Mission for New Haven. Not only a large share of the financial responsibility for this work, but after the first year the burden of its direction was chiefly on his shoulders. To the habitues of the place it was a familiar sight to see Bill Borden on his knees with his arm around the shoulders of a down-and-out, praying with him and showing him the way to a restored manhood.

When Borden was graduated in 1909 he declined to remain at Yale as Secretary of the Christian Association, but plunged into his theological work at Princeton Theological Seminary. Here he did the same solid work as at Yale; and here, too, he found time for outside interests, such as the Yale Hope Mission in New Haven, the National Bible Institute in New York, the Moody Bible Institute in Chicago, and a colored church in Princeton. On the completion of his theological course in 1912 he was for some months a Traveling Secretary of the Student Volunteer Movement, visiting colleges in the East and South, and winning men's interest and service for the peoples of non-Christian lands. After being ordained to the ministry, he went to Cairo, Egypt, where he was to spend a year in the study of Arabic and Islam under his friend, Dr. S. M. Zwemer, and others. He was then to go on to the Farther East to take up his work among the Moslems of China. But after three months in Cairo, devoted to study, in which, he made striking progress, and to active Christian service in varied forms, he was stricken with meningitis and died on April 9, 1913. It turned out that after all his preparation had been not for China but for wider areas.

And as those who knew Borden look up and down their memories of his life they say: "There was a rock-ribbed soul, as severe with himself as he was tender with others, denying himself daily and seeking always to fulfill the wish of One whom he called Master and Lord. His life consisted not in his great wealth nor in the abundance of other things that he possessed, but in the using of all as a trust. 'It is required in stewards that a man be found faithful,' and Bill Borden was a 'faithful and wise steward.'"

II

It was this sense of stewardship that made Borden a missionary. As a youngster of eight he had written his life ambition on a slip of paper which was not read till ten years later, "I want to be a honest man when I grow up and true

and loveing and faithful man." Short as his life was, he lived that purpose through, with the accent on the "faithful." His prayer was that God might work in him His perfect will; and having taken this attitude, he was in a safe position to determine his life-work—for no man is ready to fix upon his career until he gives himself entirely to the direction of the will of God and reckons his life a trust. Before entering Yale he had at first hand studied conditions in mission lands and had read widely on the various fields. The facts were compelling, and as Borden prayed they became the call of God to the foreign mission field. There was no vision in the night, no ecstatic mood, but a calm deliberate decision. So he came to Yale with his life purpose defined. He was to be a foreign missionary. He was deeply interested in China and hoped to do his life-work there. Then at the Nashville Convention of the Student Volunteer Movement in 1906 the Moslem problem began to appeal strongly to him, and from that time on he was eager to work among Moslems. Next, like the first missionary to the Gentiles, he became "ambitious not to build on another's foundation." And when after long and earnest prayer he felt himself irresistibly drawn to pioneer work among the Mohammedans of China, he found the opportunity to satisfy all three ambitions.

The watchword of the Student Volunteer Movement, "The Evangelization of the World in this Generation," appealed strongly to Borden. He gave deep study to it, became one of its most intelligent and enthusiastic exponents and allowed it to become a ruling passion within him. He chose a missionary thesis for his Master's degree, which he planned to take at Yale. Both at Yale and Princeton and as a traveling secretary of the Student Volunteer Movement, he was an untiring recruiting officer for missionary service.

III

I am God's steward of my life. My life is lived a day at a time. Therefore I am God's steward of each day. Borden's

conscience bowed to the summons of the syllogism. He held his days and hours in trust for God. The students and professors at both Yale and Princeton were impressed by the intensity and thoroughness of his work. It was not that he cared for honors. But there was an exacting life-work ahead and he must prepare himself for it. Persistently he investigated the conditions throughout his entire parish, which was the world. The same thoroughness characterized his further preparation in Egypt. In and about Cairo, the intellectual capital of Islam, he studied the Moslem problem and plunged into the study of Arabic, the most difficult language in the world, next to the Chinese. He even tackled the colloquial Egyptian, that he might learn Arabic from certain Sheikhs who could speak no English.

He deliberately gave time in Yale, Princeton, and Cairo to a wide variety of religious activities. In the same spirit he was always available to help individual men. As a friend put it, "He was generous of his time in the service of others and niggardly in using it for selfish ends." And in precisely the same spirit he found time for athletics. He took pains to make his body an efficient instrument of his mind and heart. "Physically," said one of his fellow-students, "he was one of the strongest men I have ever known."

He was deeply conscientious in safeguarding time for his private devotional life. He was a tireless student of the Bible, not only studying it intensively each day at his Morning Watch, but also investigating its teaching on special themes and reading two or three chapters each night before retiring. Prayer was to him a normal, necessary process in the development of Christ-like character. He prayed for victory over his own brusqueness and impatience and for other victories in the field of character. But his prayer-life was not self-centered. Among his papers a seven-page memorandum of special objects for prayer was found, including both individuals and movements and literally covering all the inhabited areas of the earth. It was because he believed so implicitly in the efficacy of prayer that he was

always eager to enlist his friends in intercession both for himself and for things in which he was especially interested.

Thus to Borden time was a talent and no part of it was to be "laid up in a napkin."

IV

Of his influence he was an equally careful trustee. Vigorously antagonistic to every evil tendency, he threw his whole weight aggressively on the side of the things in which he believed.

It is little wonder that a man like this left his mark on Yale. He hoped he might do it. In a letter which he wrote just after his Freshman year opened, he referred to certain college evils which had already come to his notice. "Rather a hopeless state of affairs. . . . I hope to be able to do something, by the grace of God, to mend matters." And he did a good deal of mending. An instance of this occurred when in his Freshman year he and a few classmates influenced upper-classmen to prevent a carousal which fifty Freshmen were planning to hold. Professor Henry B. Wright, who knew Borden well, gives this opinion: "Few men at Yale have left so strong an impress on the character of men of their time as Borden did. . . . No undergraduate since I have been connected with Yale has done so much for Christ in four short years as Bill did."

His influence was both wide and deep though he was unwilling to alter his principles a hairbreadth to win favor. Indeed his unyielding, almost stubborn, adherence to his high standards cost him popularity in some quarters. Some thought him lacking in tolerance and at times in patience. But always he was "a considerate and loving friend even to those from whom he differed in opinions." And, unbending as he was in every matter of principle, he had a geniality that won men. He was a keen "rough-houser" and had a great fund of merriment. The old sea-captain who sailed the Borden yacht for ten years put it well: "If any one showed on their

outside the happiness of being a Christian, it was Mr. Borden."

Every instinct in him, combined with his eager desire to serve men, made Borden anxious to conceal those accidental possessions that might seem to differentiate him from his fellows. He lived modestly just as one more man among men.

Some prospective missionaries hope to begin to lead men into the Christian life when they reach the mission field. To Borden such a postponement would have been the betrayal of a trust, since he had influence to invest along the way. While in London, before he went to college, he spent an afternoon trying to locate a man to whom he had presented Christ the night before. In his sophomore year he roomed with a student for the sake of seeing him become a Christian. He saw college men in their rooms, he tracked them to evil resorts, he followed them up with letters, if by all means he might save some. Now it was a Jew in New Haven, now a Brahmin on a steamer, now an aristocrat in a drawing-room, now a discharged butler, now a prisoner behind bars. From Cairo he wrote a friendly letter to convict No. 2724, then at liberty and a Christian, asking his prayers in behalf of a Moslem woman. And it must not be thought that because Borden did so much of this work it was easy for him. To the very end he had to overcome a painful diffidence in personal work. On one occasion he called on a fellow-student to talk with him about his spiritual life; but after an hour's struggle with himself he left without having as much as raised the subject. He persisted, however, in doing his duty and the influence he invested in personal work brought large returns.

V

The same principle of stewardship determined the use of his money. He was a careful administrator of the property which he had inherited. Money was not "filthy lucre" to him, but an agency for the highest uses. He therefore kept it

steadily at work. His financial agent made the strictest accountings and Borden himself kept accurate records of all of his expenditures. He was far from being an ascetic and he was not niggardly in the least, but as a follower of Christ he felt that he could not be self-indulgent and so spent little on himself.

But he was alert for opportunities to give away his money wisely. He kept in a separate account the funds that were set apart for benevolences and told his financial agent that he was especially concerned about that account. Half of a spending allowance received from his father on his seventeenth birthday was turned over to the Young Men's Christian Association in Osaka, Japan, where he was staying at the time. When he received $2000 as an extra dividend, he immediately distributed it all to good causes. He supported and helped to support missionaries in more than one field. These and what he gave to the Mission in New Haven were but a few of his gifts, but they suggest the wide range of activities in all parts of the world which he found it a pleasure to support. It should be added that, while an undergraduate at Yale, he lived on a moderate allowance and the contributions which he made were possible only because he practised rigid self-denial.

All this was done unobtrusively. He wanted his share in establishing the Yale Hope Mission to be kept secret. In lists of donors he did not wish even his initials to appear. And in the quietest ways he sent his money out on kindly errands in a hundred directions.

VI

What did it mean, this ideal of stewardship that shaped the whole character and career of William Borden, but that he himself was given unreservedly to God and His Kingdom? His ideals were fixed, and neither circumstances without nor casuistry within could alter them for a day. The test of wealth and social position was a hard one, but he met it

unswervingly; for he had set the will of God as the polestar of his life. He did not accept it passively as many do, but he went out to meet it and seized it and loved it and lived by it. In his mind the uppermost aspect of the will of God was the Divine will for the world's redemption. This thought was with him up to his last conscious moments; and even in his delirium he talked of nothing else.

Who, then, shall say that his life was broken off, or cut short? Many who loved Bill Borden are steadied by the thought that since his one ambition was that God's perfect will might be done in him and through him, and since it was that perfect will that called him away, his work on earth must have been rounded and complete.

For further reading—Samuel M. Zwemer: "William Whiting Borden."

Suggestions for Thought and Discussion

What are our resources?

What were Borden's resources? In what respect were they out of the ordinary?

What is the relation of resources to stewardship responsibility?

To what extent were Borden's social connections an asset or a liability? How did he regard them?

Was Borden responsible for greater influence because of his wealth?

How far is a person responsible for the loss to the world of his neglected or undeveloped personal talents?

What is involved in stewardship in the use of resources?

What is the difference between being busy and being a steward of one's time? What can be learned from Borden's life?

How far is Borden's plan of keeping a minute account of expenditure a guarantee of money stewardship?

Is it possible to be a steward without keeping an account of money and time expenditures?

To what extent is preventable ill-health a violation of the principles of stewardship?

Does a life governed by a sense of stewardship lose its freedom?

What is the purpose of stewardship of resources?

What was the place of resources and of stewardship in Borden's achievements? What can be said in general?

What was the influence of Borden's sense of stewardship on his lifework decision?

To whom are we responsible as stewards of our resources?

What resources have college students which imply immediate obligations of stewardship?

ADDITIONAL TOPICS FOR INVESTIGATION AND REPORT

Give a sketch of the Student Volunteer Movement. Explain the watchword of the Movement.

What are the main points in the belief of Mohammedans?

In what non-Christian countries of the world are there no Christian missionaries?

CHAPTER VII

THE GOSPEL OF A SECOND CHANCE

SAMUEL HOPKINS HADLEY

Daily Readings

Men as a rule are not very merciful over failure. They forget that some of our most successful leaders started off badly. Some men have failed many times, and yet have turned again and made good.

1. *Jesus would not let His friend Peter go*

Before the critical temptation that came to Peter, Jesus was afraid Peter would fall.

> Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: I made supplication for thee, that thy faith fail not.—Luke 22: 31, 32.

Then after the mean denial, after Peter's complete disowning of his friendship with his Master, see Jesus' fine way of taking Peter back again. The three denials are brought to mind in three commissions for service.

> So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto

> him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21: 15-17.

How would we treat a friend who treated us as Peter treated Jesus?

2. *Barnabas gives Mark a second chance*

> And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus.—Acts 15: 36-39.

Mark showed the white feather on the earlier journey. Paul was just; but Barnabas had plenty of mercy, and gave the quitter one more chance.

Do we believe that once a quitter always a quitter? Would we care to be judged by such a standard?

3. *Zacchæus the Publican makes good his grafting*

The publican in Palestine was the petty grafter—what we call the "piker." It did not seem possible that any publican could be worthy of respect. "So He entered Jericho and was passing through the town. There was a man there called Zacchæus, who was the local surveyor of taxes, and was wealthy. He was anxious to see what sort of a man Jesus was; but he could not because of the crowd, for he was short in stature. So he ran on in front and climbed up a mulberry

tree to see Him; for He was about to pass that way. As soon as Jesus came to the place, He looked up and said to him, 'Zacchæus, come down quickly, for I must stay at your house to-day.' So he came down in haste, and welcomed Him joyfully. When they all saw this, they began to complain with indignation. 'He is gone in to be the guest of a notorious sinner!' they said. Zacchæus however stood up, and addressing the Lord said, 'Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount.' Turning towards him, Jesus replied, 'To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of man has come to seek and to save that which was lost'" (Luke 19: 1-10—Weymouth).

Zacchæus made good his dishonesty. This same kind of restitution happens often in these days when men are "converted" in our churches and missions.

Is not such a "conversion" worth time and effort?

4. *How many chances should a man have?*

> Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a

hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.—Matt. 18: 21-35.

Are we afraid of being thought "easy" if we give some one else too many chances?

5. *God's attitude toward the failure of men*

In the story of the prodigal son, Jesus shows the attitude of God toward the man who fails. When the prodigal "came to himself" he returned to his father's house.

But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.—Luke 15: 20-24.

The high point of this story is where the father runs to

meet the son. Even though the boy had gone wrong the father still believed in him.

How great a shock can our confidence in a man stand?

6. *Who will first cast the stone?*

The Scribes and Pharisees crowded up to Jesus with a woman who had failed. They asked Jesus if she should not be stoned at once according to the Mosaic Law.

> But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.—John 8: 6-11.

If there were a magician present who could read our inmost hearts, would we dare to throw that stone?

7. *The great purpose*

> And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.—Luke 5: 29-32.

Jesus' mission was not to live comfortably among good people, but to help wherever He could. We know He showed no pride or self-righteousness in His dealings with those who were doing wrong.

Is the great purpose of our lives to help turn other people's failures into great successes?

STUDY FOR THE WEEK

I

The waste of civilized society is appalling. The most transient pleasures and the most trifling privileges are bought with human units whose value cannot be computed. Society seems to remain largely indifferent to this disastrous extravagance. Christians are only just beginning to feel the burden of the duty of stopping this terrible exchange. The time will come when men will not have that wealth, that recreation, or that privilege which has cost human souls.

There is an enterprise that has always appealed to the deepest human feelings—the noble attempt made by strong men and women to reclaim the waste of society. When the New Earth has come, "rescue work" will be superfluous; but the time is not yet. Followers of the Carpenter of Nazareth must not and will not remain unmoved by the sight of those whose sins have cast them on the scrap heap. They must stretch out a helping hand. And the great work of rescue missions leaves us this great word: Trample down, Old World, the weak ones among us, mangle them, crush them, beat out of them every suggestion of ambition, love, joy, honor, and self-respect; still in the mercy of God there is a chance for the victim here and now. Rescue workers must not be expected to do more than their mission: they are not reconstructing society; they are saving the lost.

II

There is nothing more pathetic in human experience than the slow dissolution of a promising life. The boy, Samuel

Hadley, living in a Christian home on an Ohio farm, should have been safe. We know that he had marked ability; that he was kindhearted and reverent; we know that he had a good father and mother, and that his sisters' influence was of the very best. Yet at the age of twenty-five the two habits of gambling and intemperance had such a hold upon him that a decided religious experience did not break them up. Samuel Hadley made a personal declaration for the Christian life at this time and joined the church, but the evil habits broke up his sincere repentance and turned him away from his allegiance. There seems to be no evidence of any fundamental viciousness in his life as a young man—just drifting, drifting, drifting. But the record in his own words of a sordid gambling spree lasting four days, marks the distance that one may travel even by drifting.

In 1870, when Hadley was twenty-eight years old, his record was so shady that he had to leave Ohio. His brother, Col. Henry H. Hadley, then lived in New York. Through him Samuel Hadley secured a good position in New York. He married at this time, but lost his wife shortly after the birth of his son. From this time on his life presents a curious picture of outward respectability and inward rottenness. His brother was a man with position and influence; but, being a hard drinker himself, could give Samuel little help at the place of his greatest need. These two had been inseparable as boys, and Col. Hadley now did everything he could to put his brother on his feet. But the disintegrating process went on. Still, there was somehow maintained a superficial appearance that enabled Samuel Hadley to win a second faithful and devoted wife though he had begun to add out-and-out crime to his other misdemeanors. This faithful wife nursed him through the inevitable physical collapses that followed his excesses.

The end seemed near after this tempestuous life had run for forty years. Men generally think of character as fixed unalterably at this time of life. The culmination of this character seemed to be utter ruin. Samuel Hadley was a "down-

and-out"—a persistent liar and drunkard, a forger and a thief. The newly-made home was broken up and friends were gone.

Then one night came a curious experience. He had wandered around about four days without food, suffering terrible agony with delirium tremens, when suddenly in a disreputable saloon there flashed across him some strange and vivid sense of his condition. The realization of his danger became so clear to him that he made his way to a police station and asked to be locked up so that he could not get any more liquor. The authorities were kind to him and kept him until he regained a reasonable control over himself. He went at once to his brother's house where he was received with every kindness. Nothing that he had ever done had closed this home to him.

It was the next Sunday night that he found his way to the Jerry McAuley Cremorne Mission. There he met for the first time the strange and wonderful Jerry. Jerry had become a Christian while he was serving a long term in Sing Sing prison. Up to the time of his pardon this uneducated convict had made many converts among the prisoners; but after his release, cast without friends into the slums of the great city, he had fallen into his old ways again. But finally, after repeated failures, Jerry came to himself, and established two missions for the "down-and-out." These were the first rescue missions. Hadley says that in these places "the drunkard was more welcome than the sober man, the thief than the honest man, the harlot than the beautiful, pure woman."

Hadley went forward that night and kneeled before Jerry McAuley. Jerry said: "Brother, pray." "I can't pray. Won't you pray for me?"

"All the prayers in the world won't save you unless you pray for yourself."

Then—

"Dear Jesus, can you help me?"

That is the prayer of the beaten man; the whipped, cowed, lost soul. Remember that all those things that help us to

carry our heads up had failed. Manly pride, the sense of decency, the care of friends, the love of a true and noble woman—all these were powerless to prevent the wreck. Christian ideals had long since departed, the simple code of a gentleman had become meaningless. But through the personal testimony of Jerry McAuley had come the realization of God's passionate interest in man and of the supreme selfless devotion of God's Son. Principles, ideals, these were empty words; the call was to a new appreciation of life to be found in a relation to a Person. Explanations are idle: Samuel Hadley was a changed man from that night. He went back to his brother's house. The first words he spoke were: "Harry, I was saved to-night at Jerry McAuley's Mission, but I feel awful weak, and hope you won't criticize me too closely." Col. Hadley rose suddenly from his chair and walked to the window and when he turned again there was "something shining on his cheek." And the home was still open to Samuel Hadley.

So came a Power that set up again all the standards that were destroyed. It is significant that Samuel Hadley began at once to set the rules of purity, truth, and justice beside his own life. First he made a clean breast of it to the man he had injured by no less than one hundred and twenty-five forgeries. In another matter the newly-awakened conscience acted with speed and precision. Samuel Hadley had long persisted in a senseless and elaborate lie about the cause of his lameness. Even his own wife believed that it was due to a wound received in the Civil War. The shameful folly had gone so far that he had chosen a battle and a regiment to make his narrative life-like. Such a piece of absurdity is important as it indicated the pass to which the man had come, and Col. Hadley was not far wrong when he said to his own wife that he would believe in "Sam's conversion" if he made good that lie. The lie was made good at once.

The broken home was restored; and at its head was a new man—an honest, industrious, unselfish citizen. One of the most important immediate results was that Col. Hadley was

so impressed by the whole experience that he decided to follow his brother in a new and wholehearted commitment to God and His service. A most wonderful sequel to the work of Samuel Hadley is the story of the great achievement of Col. Hadley in the service for the weak, the poor, and the sinful in New York City.

Two years after his conversion Samuel Hadley was in possession of an assured income. The future was bright with promise of increased usefulness and prosperity. His course was then suddenly deflected by an invitation to take charge of the Jerry McAuley Water Street Mission, the first mission founded by Jerry McAuley. When he was quite clear in his mind that this was the right thing to do, he took up the work promptly and gladly. From this time, 1882, till his death in 1906, Samuel Hadley and his wife conducted the great rescue work in Water Street. They lived practically all of this time in rooms above the mission hall. Once or twice they tried a flat in some other part of the city, but the experiment was a failure; they came again finally to live among the people with whom they had cast their lot.

III

There are many hundreds of men and women alive to-day who knew Samuel Hadley and his work. The witness of his success rests not upon the shifting opinions of men but upon the most solid facts. In all our great cities there are men and women who have gone into the mission wrecks and come out saved—saved in this life, made useful now for the service of God and man. Many incredulous ones have gone down to Water Street and have seen and heard. The deep, almost unbelievable, selfishness of the former Samuel Hadley was changed into the absolute and complete self devotion to service of the missionary to the outcasts. That is the strange thing about these converts; almost without exception, they become vigorous missionaries. The work of the mission is carried on by the personal testimony of men and women who have

been raised from among the outcasts. The Water Street Mission still stands open to the view of him who doubts; this thing was not done "in a corner."

The work is carried on in the full faith that the Gospel of Jesus Christ is the power of God for the saving of man. To a distinct and special mode of interpreting that Gospel to human derelicts Samuel Hadley devoted the last twenty-five years of his life.

IV

In spite of all words to the contrary, the most appealing reason for the existence of a loving, fatherly God is the existence of men and women who love their fellow-men. And that faith is weakened or strengthened according to the quality and persistence of the "fellow-love" of those with whom the doubter comes in contact. The fact of Jesus Christ is called the supreme argument for God because we can conceive of no love that could be more perfect than the love of Jesus Christ.

Looking into his own experience and the experience of Jerry McAuley, Samuel Hadley was convinced that, if he was really determined to show the love of God to the "down-and-out," he must give himself wholly to every one and he must never let ingratitude or failure change his attitude toward a single human soul. Jerry McAuley's own story was ever before him. Failure on failure only threw into bolder relief the final success. Thus Hadley strove always to convince these wrecked men that his interest in them was complete and endless. There is a sharp challenge in his own words: "'Do your men fall?' How often have I been asked that question. Yes, I am sorry to say they do fall, many of them, and often fall many times, but we never give a man up. We have never yet had a chance to test the full measure of Jesus' loving commandment to forgive seventy times seven." The charity of Samuel Hadley and the Water Street Mission was open-handed. Food and clothing were freely given to the poor wretches who sought them. There was no

condition but their need. The Gospel message was given largely by converts and then there was made the offer to help all those who would care to come forward and lay their special needs before God. This simple program is still the established order.

Of course, the crowd that taxed the capacity of the halls was always full of "grafters." Of course, there were many who faked conversions in the hope of getting something out of it. Of course, many took a stand for a new life and went from the door to an orgy of drunkenness. Could any shades of hypocrisy remain hidden from a man who had gone through the experience of Samuel Hadley? He bided his time. So it was that the day arrived when those that came to graft remained to pray. There are today converts working day and night for their fellows over this whole continent who first tackled Samuel Hadley because they thought him an easy mark.

The work accomplished by Hadley speaks for his ability. No one can deny him buoyant courage, exceptional common sense, administrative ability, a sense of humor, in its own way an intellectual force of exceptional quality—in short, the qualities of leadership. Before his conversion his was a disorganized life; it lacked standards, direction, motives. In his new life we find all his powers well in hand directed to a single purpose, every vestige of disunion gone. How was the change effected? How were the new standards set up? There was no time for education slowly to build a solid structure, that sure foundation that years of sound Christian training always lays down. Impersonal principles could not touch him. He was led by the witness of a person to acquaintance with a standard in a personal Christ, the revealer of a personal God. He saw not a rule of life to which he must live up, but a fatherly God who had an interest in him.

So it was with those whom he served. They came in the same state of disunion in which he himself had been. First of all he made them feel by word and by act that he, Samuel Hadley, was deeply interested in each one of them. This

was no easy task and its accomplishment meant the knowing exposure of himself to persistent imposition. But he won. They used words like these: "Whatever S. H. Hadley may say, or however he may say it, I know he loves me because I am a lost man."

The next step was to convince them that his own friendship really came from God and that God's love for each man was greater than "Sam" Hadley's. Jesus Christ was brought before them as a Friend and Saviour, as one who was both a perfect example and a power for achievement. Thus, truth, justice, righteousness are presented in the vivid form of the Master. Only thus are they comprehensible to the "down-and-out."

The change sweeps through the whole life. Ideals and ideas are all rearranged; the course of thought is deflected to wholesome things, and right conduct becomes a matter of prime interest.

Such overturnings are miraculous achievements. Take the case of an inebriate like Samuel Hadley. The habit was a part of his very physical constitution; in fighting it, he had his whole nervous system against him. The havoc wrought by alcoholism in the purely mental powers of the brain is awful. His moral sense was gone. A drunkard is always a liar. This process had been going on for twenty-two years. After that memorable night at Jerry McAuley's Cremorne Mission, Samuel Hadley never touched another drop of liquor, and in a period measured in weeks he had broken with every false habit of his life.

V

This remarkable life came to an end in 1906. Funeral services were held in the Water Street Mission and in the old John Street Methodist Episcopal Church. In the mission there were gathered leading business and professional men, and the pastors of the largest city churches, and over against them the mass of those who had turned their faces to God

under his influence. The situation is significant. Whenever he touched the leaders of the day, they recognized him as one entitled to stand among them. He was always welcome at great Christian conferences and the most successful ministers were the most eager to learn from him. The others, pathetic even in their success, represented his life-work. He worked for them and with them to the end. He was no missionary *to* the slums, he was the friend *in* the slums.

Over this life is written one word for the human race—Hope!

For further reading—Samuel H. Hadley: "Down in Water Street."

Suggestions for Thought and Discussion

What is our attitude toward men who fail?

How many times can a student flunk in a subject and still be given another chance?

How many chances are given the average person or enterprise to make good—business, political party, student who makes a fool of himself as a freshman?

What is our standard of success or failure?

In college, which is held in the worse light—the violation of the moral code or the breaking of a college custom?

How do we regard a person who makes no profession and lives up to it as compared to the person who tries for a high ideal and fails?

What is the Christian attitude toward failure?

To what extent should Jesus' words, in regard to giving a man another chance even to the four hundred and ninetieth time, be taken literally?

What are the advantages and the disadvantages of the rescue mission plan of giving money and help freely, and

trusting men repeatedly? Why are rescue workers willing to do it? Do you feel it wise?

What is the secret of a rescue mission being able to rescue?

Can rescue work be judged by the same standard of success as a social settlement?

What does it really mean to the man himself who is down and out to be converted? Does this differ from what happens to a so-called respectable person of the same age?

How far is the restitution of past wrongs, which Hadley made, an essential result of conversion?

What made the difference in Hadley's total effectiveness before and after his conversion?

What part has the rescue worker in actually bringing God's love and power into the life of the man?

What are we doing to help turn men's failures into successes?

CHAPTER VIII

THE AGGRESSIVENESS OF CHRISTIAN FAITH

ADONIRAM JUDSON

Daily Readings

There is a faith that submits and a faith that aspires, a faith that hangs on in a sort of desperation and a faith that is optimistic, a faith that barely keeps alive and a faith that is robust and aggressive. One day a group of men who had already given proof of their faith in God broke out in a common petition, "Lord, increase our faith." How often since then has that prayer been offered! Again and again it rises from the lips of every Christian disciple. And whenever the petitioner supplies the conditions, God supplies the answer. Adoniram Judson was a study in aggressive faith.

1. *The first requisite of faith*

To possess a great achieving faith a man must accept as the first premise of his religious life the utter dependableness of God. In his firm conviction that God meant to the farthest limit whatever He promised, Judson stood with the two Christian leaders who wrote these words on the subject:

> The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance.—II Peter 3:9.
>
> For how many soever be the promises of God, in him is the yea: wherefore also through him is the

> Amen, unto the glory of God through us.—II Cor. 1:20.

Do we trust God like that?

2. *Aggressive faith requires that a man's ambitions should be rightly set*

Our faith aspires in the direction of our ambitions. And can ambition take a truer course or seek a loftier aim than actual partnership with God? When young Judson, fired with boundless ambition for himself, was roused to the fact of God, he met squarely the ancient challenge:

> And seeketh thou great things for thyself? seek them not.—Jer. 45:5;

and transferred his ambitions from self to God. From that day the Kingdom became the passion of his life.

> But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Are we seeking great things? For whom?

3. *Large faith calls for a personal experience of God*

If one's faith in God is rich and genuine he declares the good news not as a working theory, but as a proven dynamic that will accomplish all he claims for it. Hear Judson as he stands there in the Burman market place crying out:

> Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. 55:1.

Had he not gone himself to the "waters" and been satisfied, his invitation to thirsty men would have been but a hollow mockery.

Do we profess anything we do not possess?

4. *Can failure come to the man who works with God?*

The prophets of Israel were first concerned that they really listened to God, so that they could represent Him with accuracy. Then they could trust for results.

> So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55: 11.

> The grass withereth, the flower fadeth; but the word of our God shall stand for ever.—Isa. 40: 8.

Are the influences that go out from our lives so touched with the divine life that they cannot but be fruitful?

5. *Can faith and fear live together?*

Judson and his younger companion, Dr. Price, learned through their stay in Ava that persecution need never mean the loss of tranquillity and poise. Like Paul and Silas they could even sing in their prison amid pain and privation.

> But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them.—Acts 16: 25.

Does our faith bring us such a quiet, restful assurance as this?

6. *When faith is aggressive, it is not liable to lapse*

> My heart is fixed, O God, my heart is fixed;
> I will sing, yea I will sing praises.—Psa. 57: 7.

Some men's faith comes and goes like the flashes of a lighthouse. Judson's stood every test—difficulties, threats, persecution, delayed answers. Because he looked steadily away

from his own limitations to the resources of Christ his heart was fixed. He wrote in a letter, November 7, 1816: "We hope, through the grace of God, to see Eastern India beginning to participate in the same glorious light. Many years may intervene . . . many difficulties and disappointments may try your faith and ours. But let patience have her perfect work; let us not be weary in well doing, for in due time we shall reap, *if we faint not.*"

Is our faith aggressive enough to be stedfast?

7. *Can a man put too much trust in God?*

Is there any limit to the reliability or availability of God? On August 26, 1817, Judson wrote: "I have no doubt that God is preparing the way for the conversion of Burmah to His Son. Nor have I any doubt that we who are now here are in some little way contributing to this glorious event. This thought fills me with joy." Over and over again in triumphant faith Judson registered convictions which suggest the words of the imprisoned Paul:

> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Eph. 3:20.

What would happen if we really believed that God could do more than we can ask or think?

STUDY FOR THE WEEK

I

When Adoniram Judson, then 19 years of age, had completed his course at Brown University, he sent this letter to his father:

"Dear Father:

I have got it.

Your affectionate son,

A. J."

The stern Congregational minister knew that the prize referred to was his son's appointment as valedictorian, and though he probably expressed no emotion he was enthusiastic over the message. For Adoniram, from his earliest years, had been almost precociously brilliant and the father had cherished very ambitious plans for him. Even at the age of ten the lad had quite a reputation for brightness, especially in arithmetic. At the grammar school he was nicknamed "Old Virgil dug up," and was known for his advanced knowledge of Greek. At Brown University he had kept up the pace, distancing all his rivals of the class-room, and the President of the University had even sent a letter of fulsome appreciation to the boy's father. And with it all young Judson had displayed fine social gifts and had been a leader wherever he was. He was a man distinguished from his fellows by striking qualities.

But the elder Judson was no more ambitious for his son than the son was for himself. He set himself deliberately a purely selfish ideal. He deliberately subordinated the claims of religion to his personal ambition. At college he had come under the influence of French rationalism, which was then having quite a vogue in America, and after being graduated in 1807 he frankly acknowledged himself a skeptic. He assured himself that the coast was now clear, that with scruples overcome and the obligations of religion disavowed, he was reasonably justified in placing self in control of his life.

After leaving college he opened a private academy in Plymouth, but after a year of teaching he determined to see the world. He drove to Albany to see Robert Fulton's famous steamboat and took a trip down the river on the "Clermont." In New York he joined "a band of strolling players," in order to see more of "life." Describing this experience afterwards, he said, "We lived a reckless, vagabond life, finding lodgings where we could, running up a score and decamping without paying the reckoning." During this time he lived under an assumed name.

II

Judson was not even a Christian when, in October of that year, 1808, he entered Andover Theological Seminary. Shortly before this the death of a Brown University man in a hotel room adjoining his had shocked him into a deep concern as to his own spiritual condition. Of the experiences through which he passed we have no record, but we read this entry made on December 2nd in his journal: "Made a solemn dedication of myself to God." This decision marked a great change: the powers that were bent on selfish aims and "playing to the gallery" were turned to the service of Christ and His people.

While he was at Andover there fell into his hands the famous sermon, "The Star in the East," by Dr. Claudius Buchanan, a chaplain to the East India Company. This started new movements in his mind and gave a new direction to his career. He now read the Bible as a missionary book, and he discovered in the missionary enterprise a task noble and large and difficult enough to satisfy his own great ambitions. He decided to be a foreign missionary; and when he was promised that after graduating he might become colleague to the pastor of the largest church in Boston, the offer did not hold the least charm for him. Then there came to Andover the Haystack Band, headed by Samuel J. Mills, all four of them pledged to become foreign missionaries if God should open the way. Judson at once joined the group and soon became its leader.

Now we get our first view of the mighty faith that was to be the crowning characteristic of Judson's life-work. As yet no foreign missionaries had gone from America and there were no societies to send men abroad. But Judson and the others were not prepared to give up their cherished plans on that account. They believed that since God had led them thus far He could be counted upon to unlock any gates that might bar their way. If any new agency should be needed He could be trusted to bring it into being. And God rewarded that confidence. The memorial which they sent to the General

Association of Congregational Churches led to the organization of the "American Board of Commissioners for Foreign Missions." And on Sept. 18, 1811, this newly formed Society, with high faith in their hearts and five hundred dollars in their treasury, decided to send out Adoniram Judson, Samuel Newell, Samuel Nott, Gordon Hall, and Luther Rice as their first missionaries.

The journey of Mr. and Mrs. Judson from Salem, Massachusetts, to Calcutta, India, was a tedious one covering four months; but it was historically important because during this period they determined to become Baptists. Luther Rice, one of the other Andover men ordained with Judson, had, in the course of his journey on another boat, arrived at the same decision to become a Baptist. The news soon reached the Baptists of America that their communion had three well-equipped missionaries already on the mission field. It was the beckoning hand of God; and on May 18, 1814, there was organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," now known as "The American Baptist Foreign Missionary Society."

Only a giant faith carried Judson through the difficulties that followed. The East India Company, which was in virtual control of Indian affairs, ordered him and the other American missionaries to return to the United States. Was this to be the end of their daring venture for the Good News of God? Far from it. The story of how Mr. and Mrs. Judson ignored the instructions, went to the Isle of France and returned to India is full of interest. When they reached Indian soil again they found themselves facing a choice between Burma and America. They did not take long to decide; and after a voyage of great hardship, during which Mrs. Judson's servant died and her own life was despaired of, their "crazy old vessel" dropped anchor in the harbor of Rangoon, on June 13, 1813. The apostle to the Burmans had at last reached the field of his life-work.

The Burma to which Judson came was an independent

kingdom containing a population of from eight to ten millions. The capital of the country was Ava, the Golden City, where the King resided in vulgar magnificence, a typically cruel and despotic Oriental monarch. The Burmans were of Mongolian stock and were the ruling race, the rest of the population consisting of the Karens and other half-wild tribes who lived in villages in the jungles and along the rivers. Judson found the Burmans to be neither ambitious nor very industrious; and although the country was fertile and rich in minerals, there was very little of commerce or manufacture. Bribery and extortion were shamelessly practised on all hands. The religion was Buddhism, beautiful in its moral code but impotent as a spiritual force. It had no solution for the problems of sin, promised no future life and denied the existence of a personal God.

III

Here then stood Judson the explorer in one of the strongholds of a mighty non-Christian faith, an alien without rights, every Burman about him a Buddhist, and over them all a Buddhist potentate, selfish and cruel, ready to countenance the torture and execution of any one who would renounce his religion. But did the heart of the Christian pioneer sink at the prospect? One will search in vain the records of Christianity since the days of the first missionary to the Gentile world for a brighter example of optimistic faith than this solitary Christian hero, confronting an apparently hopeless situation, walled in on every side, but looking up through clear spaces to the very throne of God. Seven long years he had to wait before he saw the first Burman turn from Buddha, the so-called "Light of Asia," to Christ, the true Light of the World. But when some one asked him, "What are the prospects, Mr. Judson, for the conversion of Burma to Christianity?" he replied without hesitation, "As bright as the promises of God."

Judson's intellectual power and splendid persistence are shown in his mastery of the Burmese language. Though he

rapidly acquired a speaking knowledge, he drove ahead year by year; and in three years began a grammar which is pronounced excellent by competent scholars. He translated the entire Bible into Burmese, and spent the last years of his life preparing a dictionary.

But the difficulty of winning a decisive victory over the language was only one of his problems. More serious still were the intense conservatism of the Burmese mind and the danger of persecution to which he was exposed. At any moment he was liable to arrest, torture, the seizure of his property, and even death in some horrible form. But we are to see how patiently he waited, worked, and suffered, and how his mighty faith, with little outward sign of vindication for many years, never staggered, and in the end won gloriously.

Seven years and ten days after Judson's arrival in Calcutta, he baptized Moung Ing, his first convert. The faith of the churches at home had long ago grown weary; but in a letter to his Missionary Society, Judson said:

> If they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them, at least not to prevent others from giving us bread; and if we live some twenty or thirty years, they may hear from us again.

He who had most reason of all to be discouraged linked up his grit with his colossal faith. "I do not know that I shall live to see a single convert," he once said, "but I feel that I would not leave my present situation to be a king. If a ship was lying in the river, ready to convey me to any part of the world, I would prefer dying to embarking."

In the meantime many dark days had come to the mission. The seven months' old son of the Judsons had died. The Government had begun to suspect the motives of the missionaries and only the tact of Mrs. Judson prevented their being driven from the country. Cholera broke out in the city and the "death-gong sounded all day long through the streets of Rangoon." The troubles that led to the war between Burma

and England had begun; and when Judson returned from a few months' absence in search of health he found that Mr. G. H. Hough, the preacher-printer who had come out from America to join them, had been obliged to go with his printing outfit to Calcutta for safety, and that for several weeks Mrs. Judson, who had refused to leave, had lived alone in the cholera-stricken city in full charge of the mission. Hopes began to brighten when two more inquirers became Christians. But when a Burman teacher began to display an interest in the new religion, the Viceroy of Rangoon issued the crisp order, "Inquire further." Judson knew what this meant. The issue would soon be joined with the cruel bigotry of the King himself; so he determined on the bold step of proceeding to Ava to lay his case before the monarch, in the hope of obtaining royal permission to propagate the Christian religion in Burma. He secured a passport to "go up to the Golden Feet and lift our eyes to the Golden Face," and with rich gifts for the Emperor and his officials he presented himself at the palace. But the errand was fruitless. The Emperor glanced at Judson's tract and threw it on the ground; and every hope vanished from the pioneer's heart. Then the health of Mrs. Judson gave out, a three months' trip to Calcutta failed to restore her fully, and she was obliged to return to America. Judson, however, stayed on.

Again the clouds seemed to scatter. Seven more converts were baptized in Rangoon. Then we find Mr. Judson again at Ava. The Emperor had heard of the medical skill of Dr. Jonathan Price, a recent arrival from America, and had summoned him to the capital. Judson had gone along. This time the Emperor was favorably impressed and gave him a piece of land in Ava for the mission. Judson erected a building there and returned to Rangoon. When his wife came back from America they moved their headquarters to Ava, leaving the Rangoon mission with its eighteen baptized converts in charge of the others. And hopes ran high.

But now the clouds gathered thicker and the storms burst upon the mission. Less than six months after the Judsons

reached Ava the war between Britain and Burma broke out in earnest, and Rangoon was captured by the British. Mr. Judson and Dr. Price, suspected of being spies, were thrown into a loathsome prison and horribly tortured. There are no words to describe the cruelty practised upon them. Through the consummate tact and patience of Mrs. Judson, who applied to the Queen, to the Queen's sister-in-law, and to the Governor of the North Gate and others, the hardships of Mr. Judson and Dr. Price were somewhat mitigated. For a time they were removed to an outer enclosure and Mrs. Judson was able to bring them food. But the relief which she was able to secure for them was slight, and for nearly a year Judson languished in his loathsome surroundings, his body racked with pain and often weakened by fevers, never knowing when his turn would come to be led out to execution.

If you are expecting now to hear that in the midst of these privations the faith of Judson gave way, prepare for a disappointment. To one of his fellow-captives he said:

Think what the consequences of this British invasion must be. Here have I been ten years preaching the Gospel to timid listeners who wished to embrace the truth but dared not; beseeching the Emperor to grant liberty of conscience to his people, but without success; and now, when all human means seemed at an end, God opens the way by leading a Christian nation to subdue the country. It is possible that my life may be spared; if so, with what ardor and gratitude shall I pursue my work; and if not, His will be done; the door will be opened by others who will do the work better.

If this is not the high type of optimistic faith, where is it to be found?

Then suddenly the white prisoners were transported to Oung-pen-la, not, as they thought, to be executed, but to be confined in another prison. Mrs. Judson with her baby daughter followed and took up her dwelling in a bamboo enclosure across the street. Here she fell dangerously ill, and to all Mr. Judson's other sufferings was now added the

heartbreaking anxiety that his wife would be taken from him. By special permission he was allowed to leave the prison each day to carry his baby girl about the village begging the mothers of infants to nurse his starving child. Six long months this new chapter of his imprisonment consumed, but during those six months his confidence in God held firm. There were some momentary reactions, but like the godly old Hebrew poet he could say, "My heart is fixed."

In November, 1825, Mr. Judson was released and sent to the encampment of the Burman army at Maloun to act as interpreter. The British forces were everywhere victorious and were now closing in on Ava. The Commander, Sir Archibald Campbell, would listen to no terms of peace which did not include the release of all the white prisoners; and in March, 1826, Mr. and Mrs. Judson found themselves again in Rangoon after an absence of two years and three months. The night of horror had passed away.

Judson established himself with his family for a short time at Amherst, a new town in the province of Tenasserim, which had been ceded to the British crown. While he was absent helping to negotiate a commercial treaty between England and Burma, Mrs. Judson died—the beautiful, winsome, gifted "Ann of Ava," as she is often called. What a woman she had been, what a wife, what a missionary! By her side, not many weeks later, Judson buried his little daughter. In a few months it was found wise to transfer the headquarters of the mission to Moulmein, the capital of British Burma; and there, save for the months spent in America during the one furlough he ever allowed himself, Judson completed his missionary labors. He died on April 12, 1850. On a short sea voyage in search of better health his tired body ceased its activities, and was lowered into the sea.

IV

In Malden, Massachusetts, his birthplace, there is a marble tablet in memory of Adoniram Judson. Part of the inscrip-

tion reads: "Converted Burmans and the Burman Bible his monument. His record is on high." But it is here as well. Some of the brightest pages in missionary history tell of the great victories in Burma. Through the work of the Society which Judson served, the Gospel has won its converts by tens of thousands, both among the Karens, the hill tribes, and among the Burmans. And today in the Land of the Pagodas these followers of Christ go up each Sabbath to worship in more than a thousand churches. Never in the modern missionary era has faith won a more splendid victory.

The whole work of missions is a work of faith; humanly viewed, it is a desperate, hopeless, mad undertaking. And therefore men and women who care for the expansion of the Kingdom will evermore thank God for the inspiration of this great soul, who witnessed so strongly to the supernatural basis of the whole enterprise. Moving out as America's first foreign missionary, mastering a difficult language as few have ever mastered an alien tongue, waiting seven years for the first fruits of his patient sowing, witnessing fearlessly before a hostile court, suffering unspeakably in prison for seventeen months, losing his son, wife, and daughter by death, he held on in unshaken confidence to the goodness of God, and never doubted the triumphant issue of it all. Bright to him the prospects were—"as bright as the promises of God." Not in Burma alone but in all the areas of the mission world a stimulus has been given to the progress of Christianity by the steadiness and sublimity and optimism of his faith. It displayed the main secret of the triumph of the cross—that "victory that overcometh the world."

For further reading—Edward Judson: "The Life of Adoniram Judson."

Suggestions for Thought and Discussion

What place has ambition in life?

What difference, if any, is there between being ambitious and having ambition?

Express in terms of ambition what happened to Judson when he became a Christian.

To what extent is ambition necessary to make a man aggressive? How far does the strength of the ambition determine the greatness of the achievement? To what extent does the type of ambition determine the type of the life?

What was the relation of his ambition to Judson's achievements in college? to his achievements on the mission field? What made the difference?

What is the relation of ambition to faith?

To what extent is faith a part of ambition and ambition a part of faith? When can ambition be expressed in terms of faith?

What was faith to Judson? To what extent do you agree or disagree?

Which of Judson's many difficulties tested his faith the most?

What are the results of aggressive faith?

Does faith in God imply aggressiveness in carrying out the purposes of faith?

In the long run was the British occupation of Burma a help to the missionary work which Judson began? To what extent is the use of any kind of pressure a justifiable aid in accomplishing a Christian ambition?

How was the aggressiveness of Judson's faith rewarded? If Judson had died in prison without the chance to bring about the achievements he felt confident God would give him in Burma, would his faith in the dependableness of God have been justified? To what extent are results along the line we have planned essential to faith in the dependableness of God?

What are the opportunities today for aggressiveness of Christian faith?

CHAPTER IX

TRAINING FOR SOCIAL EFFICIENCY

MARY LYON

Daily Readings

The spirit and method of our education really depends upon what view we hold of the purpose of life for the individual college man and woman. What we study and how we go about it is determined by our idea of the kind of life we propose to live in the world.

1. *Are we at college to better ourselves?*

> And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing

> concerning us, that apart from us they should not be made perfect.—Heb. 11:32-40.

Education in America is maintained by state funds and public funds contributed by generous men and women. Even these large investments would be futile but for the tremendous work and sacrifice of teachers and investigators who have given their very lives to open great opportunities to us and those who follow us. Who alone can "make perfect" these lives?

What is the fair thing for us to do?

2. *What is the test of value of a life?*

The standard of Jesus' life was plain enough.

> The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised.—Luke 4:18.

This was the kind of work He planned to do in establishing the Kingdom of God. His aims for men were plain too.

> And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom.—Matt. 13:37, 38.

Are we willing to stand by the belief that a man's value is measured by his power to help others?

3. *The use of our special capabilities*

If it is our duty in college to prepare ourselves to be of most service to others, then carelessness or indifference in preparation—unfaithfulness in developing our special capacities—actually robs our fellowmen of something they have a right to expect from us.

> Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.—Matt. 25: 16-18.

Do we consider our ability, whatever it is, as really belonging to the world? Are we taking the courses we might be taking to prepare ourselves for really useful service?

4. *How do we regard our resources of time and money?*

The need of the world is so great that every waste of resources of time or money means an opportunity closed for some one. "Economy is not always doing without things. It is making them do the best they can" (Mary Lyon). Our responsibility is first of all for our own resources—not for those of some one else.

> And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.—Luke 21: 1-4.

Are we trying, for the sake of the world, to get the most out of our time and money?

5. *Can we prepare for social usefulness by the mere acquisition of knowledge?*

Information alone will not save the world. Character is more than a mass of knowledge. And character can be built up only by daily faithfulness, by daily right thinking and right acting.

Are we trying to build up a moral reserve that will help

us to steady our fellowmen when people are all at sea in the middle of some terrible experience?

6. *What is the place of religion in preparing us for such usefulness?*

Can the educated give their best service to others if they are unable to help on the side of the deepest needs of men?

Religious interest is alive everywhere in these days. Men are eager to hear about God. They want to know if they are to consider this great universe to be for or against them. They want to know if God hears them.

The Christian revelation of God was a revelation by a Person in history. Jesus Christ has appealed to both the reason and conscience of multitudes since He lived on earth. Alone of all, He has really met the needs of humanity, is meeting them today. His own claims are tremendous, but they have been justified.

> I am the way, the truth, and the life: no one cometh to the Father, but by me.—John 14:6.

Is our study and experience preparing us to pass on this message to others?

7. *What is the purpose of education?*

Can we answer this question for ourselves?

STUDY FOR THE WEEK

I

Mary Lyon refused to be daunted by the great difficulties that lay in the way of woman's education a hundred years ago. In her own case they were accentuated by her particular circumstances. The Lyon family, a widowed mother with seven children, were pressed hard on their little farm in the hills of Massachusetts to maintain life in decency and self-respect. There was no possibility of her attending any of the

"academies," and the district schools were her only opportunity till she was twenty years of age. For every term she attended school she had to work for months teaching, spinning, weaving, or keeping house, in order to pay for the privilege. While her book-learning was far below her desires, yet the twenty years were far from wasted. Her home atmosphere was one of courage and independence, and she had laid the foundation of a sound physical reserve. Needless to say her experience in school and home had taught her the value of money and time. They found her once as a child trying to manipulate the hour glass so that it would make more time. She was always alive to opportunity.

When this raw and awkward country girl of twenty came down to the newly established Sanderson Seminary, in Ashfield, in 1817, the other scholars treated her as a joke till her ability to acquire and retain had made all others seem quite dull by contrast. Nothing satisfied the eager girl. Finally she was so far ahead of the class in all the regular subjects that the principal dropped Adam's Latin Grammar in her way one Friday afternoon in the hope that her mad course might be checked. There is no record of the principal's feelings when she confronted him on Monday with the whole book mastered. Had he known that, years before, she had treated Alexander's English Grammar in the same summary fashion it would probably have modified his emotions on this occasion.

She must have realized that she was quite as able to learn as any boy she had met. Further, she could easily observe that, in New England, if there were any aristocracy, it was the aristocracy of the intellect. She would go on just as far as she could.

She soon saw the end of her resources in Ashfield, but friendly generosity permitted her to go on just when opportunity seemed closed. After she left the Academy she taught and studied wherever she could find an opening. But still she was unsatisfied; she had done much, but the higher reaches of education open to men seemed shut forever to her.

At this time this merry-hearted and eager girl passed

through a real religious experience, too normal and quiet to be called a crisis. It is related that, in the open fields once, stirred by the beauty of the scene about her, she passed quietly and easily into a determination to serve God. "Happiness always lay at the heart of her faith."

When all seemed dark, fortune favored her again. She was able to go with her friend Amanda White to Joseph Emerson's seminary in Byfield, near Boston. Here she studied an advanced curriculum, including the classics, English literature, and history; but more, she studied under a teacher who awakened her to the whole significance of the things of the mind. Joseph Emerson had a thorough respect for the mind of a woman. His scholars tackled all kinds of languages and philosophy. He laid great stress on thinking as over against mere acquisition of facts. Further, he awakened in Mary Lyon the conviction that "education was to fit one to do good." Her retentive memory, her wonderful power of concentration, her fine critical instinct—that which led her in early years to find "difficulties, doubts, and inconsistencies in grammar" —were the powers that Mary Lyon had brought to the school; and these were made finally efficient because their owner learned their significance. At this Seminary Mary Lyon first tasted the joy of brushing up against people from many different localities.

Mr. Emerson's assistant at this time was Miss Zilpah Grant. There arose a close intimacy between this woman and Mary Lyon which later developed into that most satisfying friendship which grows out of working shoulder to shoulder for a single purpose.

When Mary Lyon returned to Ashfield, she was made assistant in Sanderson Academy—in spite of the fact that the principal felt sure he needed a man. Two years later she helped Zilpah Grant to open in Derry, New Hampshire, the first incorporated academy in New England designed exclusively for women. This school held classes during only half the year, and in the winter Mary Lyon taught in Ashfield or Buckland.

Early in her career as a teacher she had not met with much success, but now she took her place as a real leader of education. Eager, vigorous, systematic, original, she fired with her enthusiasm everyone she touched. Many teachers came to her for help in method and educational experts spent days in her school studying her system.

In the year 1830 she received from Miss Grant an invitation to join her as assistant principal in opening a new seminary for women. There had been difficulty with the trustees at Derry, and in the end Miss Grant moved her apparatus and teachers to the little town of Ipswich on the seashore of Massachusetts.

II

The first impulse in Mary Lyon had been the eager desire to "know." Her own tried abilities provided a steady impulse and she went ahead just as far as she could. It is not recorded that at this time, or at any other time, she was ever a member of the ranks of those who clamor loudly for abstract "rights." One word of hers is positive enough: "It is the mark of a weak mind to be continually comparing the sexes." Making the very most of what came in her way, with great determination she kept her own course. Once she said: "Economy is not always doing without things. It is making them do the best they can." She was always hard at work to get the best out of the time and means at her disposal. At one period in Mr. Emerson's seminary, in the intensity of her desire to make every moment count, she used to study seven days a week. But her clear sense soon showed her the plain fallacy of this, and she set aside Sunday for cultivating those things of the spirit that she knew she could not sacrifice without irreparable personal loss.

Under the influence of Mr. Emerson she came to have a real sense of the social purpose of intellectual achievement. She discovered that there is knowledge and knowledge. Education appeared no longer an end in itself. Mere culture for display lost its fascination. We find her saying during the

successful teaching period in Ashfield: "In teaching never introduce studies which would not be profitable to the scholars, merely for the sake of having the school appear well. Rise above such things." In aim and method her ideals began to tend toward the social.

Both Miss Grant and Mary Lyon had met the popular conception of the only kind of higher education then thought fit for women, and had turned from it with the deepest scorn. Young women were expected to learn to "sing languishing airs, tinkle piano keys, lisp French phrases, and sketch impossible landscapes." These were taught as "parlor tricks." Such an education had not the remotest connection with reality. While despising such methods, Mary Lyon was of an entirely too practical mind even to be led astray by the ideal of mere acquisition. To her such a process seemed quite as unreal as the other.

The new Seminary at Ipswich stood firm on "Joseph Emerson's doctrine of the perfect respectability of women's brains," and set itself to prepare women for efficiency in society. The course was designed for older girls and the work laid out was exacting. There is every evidence that Mary Lyon was quite convinced that women fill a place of their own in the world's economy; but while she did not wish to duplicate the education given to men, she wished to provide a training quite equal in standard. She pointed with pride in later life to the testimony of fathers and mothers that her pupils were better "home-makers" because of her training.

In the seminary the principals introduced a modified system of student self-government. In this and other ways was the social instinct cultivated. They were insistent that girls "need to have their views and feelings drawn away from self and beyond the family; they need to learn by practising the true Christian philosophy of sacrificing private interest to public good." "School spirit" was encouraged as a means to the high end. When Mary Lyon found it necessary to expel a pupil, it seems she used a single formula: "I am sorry for you, but the good of the institution requires it." It seems

as if, in the minds of these pioneer leaders, the real world lying beyond was always immediately present. It is almost possible to imagine them asking themselves over every point of policy the simple question, How will this affect the usefulness of our girls in the world?

The school was frankly religious, but every effort was directed so to present Christianity as to widen sympathies. Denominational divisions were kept in the background. That the teaching of Christianity occupied a high place in the curriculum may be inferred from the fact that Miss Grant left Derry because of the opposition offered to the inclusion of so much biblical instruction in the school work.

One of the leading purposes of Mary Lyon's life thus unfolds: to further the cause of the higher education of women for social efficiency. Always the double ideal: skill, knowledge, culture—but only for service. The future woman, according to Mary Lyon's mind as interpreted by her biographer, "was to hope and desire and love and do, as well as to think." Her dream was for a race of women "strong-bodied, big-brained, great-souled": and with that dream she could never rest; every energy had to be devoted to making it come true.

Mary Lyon developed with this work. She had to teach a wide variety of subjects and found it necessary to go to school again herself. Her readiness to plunge into anything new prevented the possibility of mental stagnation. Then she never neglected what was the principal part of her own education. Joseph Emerson had said: "He who is not willing to be taught by the youngest of his pupils is not fit to have a pupil." In her long and varied teaching experience she never forgot this word. While she had ever before her high ideals, she took infinite pains to perfect her methods. The reality of her sympathy and reverence for personality made possible her supreme understanding of the inner lives of her pupils. These same qualities enabled her to open up with individuals the very deepest questions of their lives —though she always approached such tasks with the greatest hesitation lest she should invade the sanctity of the person.

Her simple and happy religious faith irradiated her whole life. She wished her pupils to face the clear decision, but she tried to bring them to it in calmness. "God wants you to be happy; he made you to be happy." Prayer occupied a great though inconspicuous place in her life. As would be expected, she placed the clearest emphasis on service. "Holiness leads to the most vigorous action. Real holiness tends to make the character energetic." The Christian opportunity, she said, is "to labor with God as children with a father, to walk by his side, to unite with Him in a great work." Always was the dignity of the high claim of the Gospel maintained: "hers, to put the proposition; theirs, to become, or no, partners with opportunity, adventurers for God."

III

Thus the ideal was formed and tested. The conception was developed out of the solid materials of experience; and its essential features, tried out in practice, were discovered to be sound. Some men and women are content to do their own work in their own way and let the future take care of itself. In one sense this is wise, for it is delicate work meddling too much in the interests of posterity. But it was a condition, and not a theory, that Miss Grant and Miss Lyon were facing. Bitter experience showed plainly that the gains for the cause of the education of women made at Ipswich and other seminaries in America rested upon an unstable foundation. Miss Grant first led Miss Lyon to see that these private ventures had no promise of permanence. Schools organized for profit could never insure a continuing opportunity. When Miss Catherine Beecher was forced to give up Hartford Seminary on account of ill-health, this remarkable institution, with a reputation even in Europe, rapidly fell to pieces. The fine work done at Ipswich would be largely lost if something were not done to insure permanence.

Thus it was that Mary Lyon set herself to begin the task

of taking the higher education of women out of the realm of business venture and making it a permanent public enterprise. Her plan was simple—to provide the country with one single living example of an endowed institution devoted to her purpose. She had no doubt that its success would immediately call forth many other such institutions, and her foresight has been justified beyond her own dreams. "Oberlin Collegiate Institute" was at this time engaged on an ambitious program, but it was not primarily a women's institution, and was not giving its entire attention to the higher branches of learning. Mary Lyon sympathized with Oberlin's aims and contributed money herself to the enterprise.

The fact that she was herself a woman handicapped her at the start. First of all she had to convince enough men to form a working force, for she herself must be in the background. The first board of trustees dissolved in the spring of 1833 after doing nothing for a few months. Only one of the group seems to have kept any faith in the idea.

And now Mary Lyon, the quiet teacher of girls, had to go out into the workaday world and "promote" her ideas, had to learn to face solid opposition and disturbing ridicule. Her achievements during years of comparative seclusion had won her public recognition; now she must go out into the blaze of publicity in the interests of an unpopular cause. In the month of September, 1834, she finally got together her committee among whom were President Hitchcock and David Choate. One thousand dollars had to be raised at once in order to provide means for raising the main funds. Miss Lyon secured this initial subscription from women while fulfilling her duties as acting principal of Ipswich Seminary.

This busy lady had been steadily thinking away at her plans; and while the money was coming in—very, very slowly, though heroic efforts were expended by a few faithful men—she developed the principles on which the institution was to stand. She persisted in disregarding the advice of many wise men and carried her points one by one with her board of trustees. Her aim, as might be expected, was for a very thor-

ough academic training adapted to the needs of the many and aiming to prepare for service, coupled with a democratic system of organization. One part of her plan involved cooperative housekeeping. There were to be no servants; every pupil, rich or poor, must do her proper share of the necessary work. Further, she offered herself at a salary plainly indicating a "service basis"; and she expected, at least at first, that all teachers would do the same.

The site at South Hadley was chosen early in the year 1835. The next spring Mount Holyoke Female Seminary received a charter from the Governor of Massachusetts.

The worst pull was at the end. It had been hard to get sympathy for the very idea of providing such an opportunity for women. It had been hard to get the right men behind the plan. There had been difficulties at every step. Now the money was not forthcoming. She herself had planned that the subscription should be raised far and wide in order that real interest in the institution might be widespread. And she had to take the road in earnest. She had no notion of stopping to count the cost, she was there to see it through. And this pioneer had to travel the same stony road as all the rest. Yes, people thought she was improper, they insinuated that she was "no fairy," they hinted that her "masculine intellect was no judge of woman's capacities"; people ran the whole gamut of "stand-pat" silliness, which they do with much skill, for the exercise has been practiced on every pioneer since the world began—the methods are all standardized. But enough stood by her to see her through.

In the meantime she was writing: "Had I a thousand lives I could sacrifice them all in suffering and hardship for its sake." Mary Lyon's mother told a neighbor: "Mary will not give up. She just walks the floor and says over and over again, when all is dark, 'Commit thy way unto the Lord; trust also to Him, and He will bring it to pass. Women must be educated—they *must* be!'"

On the eighth of November, 1837, Mount Holyoke did open. For twelve years Mary Lyon guided the institution, took it

past all the rocks to a safe place. The details of her triumph are not of present interest. She passed again from the position of public promoter to that of head of a seminary with great joy and perfect ease. In 1849 death severed the perfect bond.

IV

Mary Lyon would have been the last to make any extravagant claim to originality. It takes many people to make one leader, and she drew her ideas and inspiration from many sources. But her name will be remembered in a very special sense because she conducted the first great demonstration that actually made it possible for women to secure an education equal to that easily attainable by men. She did not wait for a favorable opportunity to begin her enterprise, she brought the people up to her exalted ideas. Further, not only did she start Mount Holyoke but she made it go. The cause would have been set back many years had the seminary been opened and then failed. She was not, however, in the habit of failing.

For further reading—Beth Bradford Gilchrist: "The Life of Mary Lyon."

Suggestions for Thought and Discussion

What return does a student owe to society for his education?

Who makes up the deficit between the student's fee and the cost of his education?

To what extent is it dishonest to fail to pay for education by working for social welfare?

What is the test of the value of education?

What is the test of the value of a life? When has a person succeeded? What was the test of Mary Lyon's success?

What is your judgment of Mary Lyon's demand that education should be planned to prepare for social efficiency?

To what extent is social efficiency an essential element of the Christian religion?

What kind of education will prepare for social efficiency?

What is the difference between education for social efficiency and utilitarian education? Education for social efficiency and culture?

Why did Mary Lyon scorn the finishing school type of education of her day?

What was her idea of what should go into a curriculum? What do we think about it?

When is education for a trade or profession not education for social efficiency?

Does the real citizen need religious education?

What relation has education to life work? What is the difference between life work and social efficiency?

What is the particular value of coming to know great personalities through our studies?

What is the specific social value of a deep and lasting friendship with Jesus Christ?

How far does education today prepare for social efficiency?

To what extent is the college curriculum planned for social efficiency?

How far have I chosen my college subjects to prepare me for social efficiency?

CHAPTER X

THE PIONEER'S CHANCE

JAMES ROBERTSON

Daily Readings

In great movements most of us have to be a part of the forces of occupation that follow the pioneer. Yet the spirit of the pioneer ought to be in each one of us: then we might, even in our daily life, be more adventurous for the cause of God and man. More faith in the future, more willingness to stake our lives on the character of God, less fear in venturing out into the unknown, would greatly improve the kind of work we all could do in the world.

1. *An early pioneer*

> Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.—Gen. 12: 1-3.

This is the kind of call that comes to every real pioneer—up, out, and away to places where adventurous souls are needed.

Are we holding ourselves ready to venture out into some new line if the call comes? Are we determined always to remain in a safe place?

2. *The courage of the unknown*

The pioneer advances out beyond the well-populated dis-

tricts into the wilderness beyond. The outlying country is hardly known at all, and the reports contradict one another. But the pioneer starts out with his face resolutely toward the vague unknown in the confidence that there is there nothing that a brave man need fear to meet.

See the experience of the Israelites when they approached Canaan.

> And they returned from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.—Num. 13: 25-29.

In spite of the words of the answer of the bold Caleb, who stood out against the pessimistic report, the people turned back afraid—and it was forty years before they came to the same place again.

Are we always with the crowd, like the majority of the committee of investigation?

3. *Are we willing really to trust God?*

The heart of the confidence of the real spiritual pioneer is his faith that if he is doing the work of God, then God can take care of him in His own universe.

The first great Christian missionary knew something of pioneering. If Paul's travels are dull in our minds it is only

because of our lack of imagination. Where is the secret of his confidence? Hear his own words:

> What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,
>
> For thy sake we are killed all the day long;
> We were accounted as sheep for the slaughter.
>
> Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:31-39.

Are we trying to look life in the face like that?

4. *What is the price of pioneering?*

Every great pioneer seems to scorn the cost. Paul's word of yesterday is defiant—let them come one and all, nothing can make him turn his back. Such as he are not to be balked by opposition of any kind, nor by those who try to make their schemes seem ridiculous, nor by the subtle inner hindrances of downright laziness and love of ease. They are going to "see it through."

Consider the quiet resolute tone of the pioneer, Peter, the disciple of our Lord. He had been warned not to preach any more.

> Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them, saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.—Acts 5:24-32.

Are we ready to take a stand like that and to back others who do?

5. *The glory of the cause*

To a real pioneer, the glory of the cause he represents is before everything else in his mind. This is the power that helps him to see things in their true perspective, and makes it possible for him to overcome great opposition and bear all the petty annoyance. Loyalty to a cause puts some of the pioneer qualities into the everyday stay-at-homes. This loyalty gradually changes us till we put the cause above our own selves.

Consider Paul's striking words of self-abnegation in one place:

> I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I

> have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh.—Rom. 9: 1-3.

Have we ever tried so hard to see a big thing through in college that we did not care for our personal success?

6. *The Kingdom of God*

The reign of God that was inaugurated by Jesus Christ was for the whole world. The task of carrying on the gradual occupation of all nations was entrusted to men working with God. Slowly, very slowly, the fields are occupied; partly because there are too few pioneers, partly because the rest of us follow the pioneers too slowly. There are fields of philosophy and science to be taken. There are fields of trading and manufacturing to be brought within the Kingdom. There are many people living in misery because they have not the message of hope and courage of the Gospel. There are the unoccupied fields and there are the fields held by too few.

Think of the needs of men who have had no chance. *Is there no call in all this to us?*

7. *The Master Pioneer*

Jesus Christ came as a great pioneer. He came to bring a new message concerning the character of God—to tell men that God is their Father. He came to live the character of God before men and thus show them the love of the Father. He came to teach that brotherly love is better than remorseless competition. He came to die to prove that sacrifice is stronger than self-assertion. In the new world of ideas He has secured for us, we almost forget that He was a pioneer. What if He had never left the beaten track?

> Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be

grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2: 5-11.

Who will stand by the pioneers? Who will make pioneering a success?

STUDY FOR THE WEEK

I

When the French ceded Canada to England in 1763, the charter granted by Charles II a hundred years before to the "Company of Adventurers of England trading into Hudson's Bay" left the wide land stretching northwest from the Great Lakes completely in the power of this great trading institution. Its sway was disputed in violence and bloodshed by the North-west Company till the amalgamation of the two companies early in the nineteenth century; but there was no other questioning of these sovereign rights till 1870. It may be imagined that these fields of romantic adventure were no place for the settler. Still, early in the last century, Lord Selkirk had brought his "Selkirk Settlers" to the Red River district—now the province of Manitoba. These sturdy Scots clung to their holdings for two generations in the face of harrowing difficulties.

Among other trials, these people of a devout race were left without ministers of their own kind for a generation. Some good men of the Anglican communion made visits among them which were gratefully received, but they kept the faith of their fathers in hope. In the fifties the dauntless John Black came to the Red River and the Scots rallied to

him. Conditions of life were hard, opportunity was small—for the fur-traders had no particular love for colonists; but the people kept coming in and trade began to develop southward. Around the stone block-houses of Fort Garry, the town of Winnipeg was springing up "ambitious, seditious, vicious." John Black's appeals for help to the churches of Eastern Canada and Britain fell on deaf ears till 1862, when a helper was sent to him. By 1870 there were five ministers in the field.

In 1870 the Government took over the administration of the Northwest from the Hudson's Bay Company. The great day of the voyageur and the trader was over, the day of the settler had come. But the case of the settlers in those days had as yet little promise. The work on the plains was cruelly hard and profit small, long journeys were necessary to bring in supplies, sometimes mud houses had to supply a questionable shelter against those winters cold beyond the settler's worst dream. Then there was the isolation and the consequent loneliness, and all the uncertainty—increasing the misery of poverty ten-fold.

And they were largely without the ministrations of religion. Pioneer people usually live right down among the real things of life. They see death just ahead of them many times. And when they come from a race of men who have believed in God, they are doubly tortured if their troubles can find no relief in worship. Hope, courage, and faith are as necessary as food, tools, and seed. He who has any doubts about the necessity of religion in the life of a community has only to visit a real frontier town to realize the desperate straits of those who are cast out alone in a new and hostile environment without the steadying influence of the institutions of religion.

In the eventful year of 1870 the Province of Manitoba was established, and the people of Canada began to understand that there was a great land of their own on the prairies. The Presbyterian Church, whose adherents in that section probably outnumbered those of any other denomination,

awakened to its responsibility; and the Presbytery of Manitoba was erected. In 1871 the General Assembly of this church organized Manitoba College on the urgent prayer of John Black and his associates. Then Knox Church in Winnipeg set out to find itself a pastor. They called the Convener of the Home Mission Committee of the Presbyterian Church in Canada. He declined the call, but sent the minister in Norwich, Ontario, to "spy out the land," and report on conditions. In the dead of winter, 1873, the lean and rugged James Robertson first turned his face toward the West.

Ten days of hard journeying brought him to Winnipeg. Owing to certain unfortunate conditions, he received but a cold welcome. He had expected to take charge of the Knox Church for the six months of his stay in the West, but the situation made it seem advisable for him to wait for six weeks. During this period he went out to take a look at the country. He picked out the post at Palestine as a center of operation and began work. He preached, visited the people, and began at once to organize congregations and schools. In an early letter home he wrote one significant sentence: "I expect to see a school *next winter.*" His visit, oddly enough undertaken with a view to rest and change, was supposed to end in six months. Why did he talk of "next winter"? He was a pioneer at heart, this country had seized him; it fastened on him then, and never let him go.

He came to Knox Church in Winnipeg, and the end of it all was that they called him as their minister. He could not decide the momentous question himself and he left it to the leaders in Winnipeg and Norwich. In the end they decided for Winnipeg.

The real life of the pioneer had begun.

II

This pioneer was equipped at every point. He was born in Scotland and inherited the characteristic powers of the

indomitable race inhabiting that country. The family emigrated to Canada when James Robertson was still a boy. A sound intellectual equipment joined to dogged persistence put him in line early for a school teacher's certificate and he began his higher education by teaching. Through the years he worked and saved and was able to enter the University of Toronto in 1863 at the age of twenty-four. He had decided on the Christian ministry as his life-work, and after graduation completed his theological studies in Princeton Theological Seminary and Union Theological Seminary, New York. Every effort was made to secure him for the work of a down-town mission of the Fifth Avenue Presbyterian Church, but the pull of the home land was too strong to be resisted. In 1869 he began his work at Norwich, Ontario.

Before he commenced his college course he had won the love of a faithful girl. She waited for him without complaint through the long years, and they were married just before he took charge of his church. These years of tedium and uncertainty were just a prelude to the tremendous sacrifice that this wonderful woman had to make through her whole life. For though the pioneer's work may be hard, it has compensations that the pioneer's wife shares only through faith. Months and years of separation she had to bear. We are told that her courage matched in every way that of her fearless husband.

James Robertson was ready for the great work that lay before him. Though he was a delicate boy, he developed into a strong man; and he came to the west in possession of that excess of physical vigor absolutely necessary for the trail-breaking task. His intellectual preparation was thorough. At no point had he shirked. Though his life was primarily a life of action, men dare to call him a scholar. Through the years crowded with things to do, he still managed to read and think more than do most men who live comfortable and well-ordered lives. Above all he had the spirit of the missionary. Always he kept thinking about those who had no one else to think about them. At every turn he

pressed upon men his service—just whatever he could do to help. Their material needs were always sure of his sympathy, but he never failed to make plain to them that he thought the things of the spirit were more necessary than food and shelter.

III

Winnipeg did not live for itself. Its interests were bound up with those of the whole developing West, and the new pastor of Knox Church was not likely to have interests narrower than those of his community. His home became "a kind of Immigration Office, a General Information Bureau, and Employment Agency, an Institution for Universal Aid." They quite got into the habit of turning over lonely and disheartened strangers to him. Newcomers were very likely to see a big rugged man with the trace of a Scotch burr in his voice on the station platform as they came in. Then he followed them out to their new homes. Large numbers of these people were of his own race and his own church. To such this loyal Presbyterian was irresistibly drawn. But anyone in need never appealed to him in vain. From his center in Knox Church he worked out as an unofficial organizer over the whole province, for the burden of the West was upon him.

An old Scotch lady recounted to a friend of his her first experience in Winnipeg. With her husband and two boys, one a baby, she had to stay one Sunday in the immigration sheds at Winnipeg. James Robertson came to preach. He told them the story of Abraham's adventure into the northwest. After many years she remembered the two great thoughts he left with them: "God is going with you. Do not be discouraged. Never give up hope" and "You are going to make a new country; build your foundation for God." He went out on the prairie with them the next day to set them on their road.

For seven years, 1874 to 1881, great years for Winnipeg, he was pastor of Knox Church, loved and respected by the

people and received as a leader everywhere. It was a church made up of fine, strong people; and they had a minister who was every inch a man. He helped to make the church and the church helped to make him.

How decisive and virile are all his acts and words! Once when they were debating ways and means, he said: "Don't charge for your social; when we want money, I'll ask the people for it straight." Throughout the rest of his life he had to be asking people for money. You will search in vain for any note of apology in his requests. He "asked straight" every time.

Once a railroad magnate greeted him with the words: "Well, Mr. Robertson, I suppose you are on one of your begging tours."

"I am doing your work, sir," was the dignified answer.

"My work?"

"Yes, sir. You are a Presbyterian, you are a Canadian, and you are interested in the West."

And then James Robertson refused to receive a small gift from this man because its amount was utterly unworthy of the giver.

In 1881 the need for organization and direction in the mission work in the West became so apparent that the General Assembly of the Presbyterian Church in Canada decided that a Superintendent should be appointed. There was only one man fit for the work. So it was that James Robertson left his church; and till the day of his death, in 1902, he remained "the Superintendent."

IV

The Superintendent was completely in his element. The people on the frontier were cast loose from accustomed restrictions and without the visible ministrations of religion. How well he knew them. He knew that human beings gradually lose the reality of their faith and the name of God passes out of reverent use. They must have churches

and ministers. There must be a recognized and permanent place given to religion in each of the new communities. He raised a fund to help them build churches—to give "visibility and permanence" to the work. Eagerly he pressed on each community that the work was worth the cost, that they ought to maintain for their own sakes the establishments of Christianity. His building fund included provision for homes for his workers. Decent temporary quarters could not be obtained, and his men and their families must be able to keep their self-respect. The passion of his soul kept driving him out and out, wherever the new people were stringing out their settlements onto the plains.

Driven by his desire, he brushed aside the hardships and numberless annoyances. Sacrifice was no pleasanter to him than to any of the rest of us. But he was sure that the work must be done, and he could not see that the fact that it involved hardship for him was any reason for neglect of the service. If God was with him, no man nor beast nor power could stop him—least of all his own fastidiousness or love of comfort. So he kept through life the joyous buoyancy with which he started out on his first little drive of two thousand miles. He never whined at the long hard days in the terrific winter cold. He ate the bad food, wrapped himself up in the beds full of unmentionable horrors, wrote and worked in the cold and leaky houses, preached from an upturned box or a mound of grass or from behind the bar of a saloon, and faced steadily the constant indifference and opposition: not only did he do all this without a murmur, but he had the effrontery to ask other men to join him. The long separation from his family hurt him more than anything else. Once he went for sixteen years without being home at Christmas.

The people kept coming in faster than he could provide for them. The churches in the East seemed to him only half aroused to their responsibility. Day by day he saw opportunities pass because there were no men. His impatience can hardly be wondered at. His words are stern, but they

are less hard than those of his Master who called men to just such work.

"Oh, the folly of thinking you have a call to preach, and will not hear a voice from any place but Ontario."

"Our young men religiously avoid missions and augmented congregations. Providence never guides their steps to them. He seems to take charge of places with large salaries and comfortable surroundings."

"Our young graduates in the East think that God calls them to places where work is easy, the meals good, and the beds soft, and that a call where work is hard and climate severe must be from the evil one."

"I pleaded the case with them, and finally a number of them promised to lay the matter before the Lord. I told them they need not take the trouble, for I could tell them now what the answer would be, for I had found that whenever a man proposed to ask the Lord about Western work, the Lord as a rule indicated the less laborious sphere."

Such words, no doubt, annoyed many complacent people; still James Robertson drew many heroic men to his work. For one kind of men the Superintendent had no sympathy—the men who promised to take up a station and then deserted at the last moment.

But there was no lack of sympathy in his heart for the honest worker. Shirking drove him to a kind of divine fury and the slightest trace of insincerity meant the loss of his confidence. The audiences in the new West were not made up of college professors, but the Superintendent came down hard on slovenly preparation. Still for every good worker in real difficulty there was an inexhaustible supply of kindness in his heart. He was always making detours, little circles of three or four days hard driving over the plains, just to encourage a man in trouble.

He placed the honor of his cause before himself. He placed it before his men. The task in which he guided the powers of his church was not a field for the exercise of preachers, it was work as regular as any other branch of

the Church. Shall the cause be sacrificed for the good of any one man? Never! "The men are for the work, not the work for the men." He called on his workers to live always so that they would be a credit to their Master and to their Church, so that the cause would stand out in them with dignity and nobility.

No small part of Dr. Robertson's wonderful success lay in his wisdom in dealing with all kinds of people. Friends shuddered one night when he began to talk to a group of miners about Home Missions. What subject could be more inappropriate? But he made his case. Did he not know to a hair the power of his own manly kind of presentation of a manly cause?

Once he was putting up a notice of his service. A young man came up and at once began to pour out a string of curses. The Superintendent said nothing till he had finished, then:

"Is that the best you can do? You ought to go to Jake. You go to Jake. He'll give you points." The general laugh swallowed up the young man.

That evening Dr. Robertson said to the same man:

"Come now, own up. You were trying to bluff me this afternoon, weren't you?"

"Well, I guess so."

Another thing; he took the trouble to remember people. A man would step up to him and say, "You don't recollect me but—" "Yes, I do," would come the answer. "We met in Montreal twelve years ago at such and such a place."

The actual success of the Home Mission Work guided by James Robertson bore out the expectations of those who knew the man. The reports read like fairy-tales to those who are unfamiliar with the possibilities of a devout man working in a new land. There was no trifling with the central task. The Church was there first and foremost to preach its Gospel and the Superintendent saw that this was done. He kept to his own job always, and did that so supremely well that he came to have influence far and wide. The leaders of

government were his friends, the officials of the Canadian Pacific Railway trusted his counsel more than once, and in all the churches he was recognized as the real representative of the great West. He received the degree of Doctor of Divinity in 1888, and was elected Moderator of the General Assembly of the Presbyterian Church in Canada in 1895, following in the office Mackay of Formosa. Let it be remembered that through all these years he kept reaching out to new people—newly arrived miners, the settlements of Icelanders, Hungarians, and Scandinavians, and the Indians, and every needy group that came under his eye.

V

In the last years of his life we find this pioneer just where we might expect to find him—opening up new lines of service. He promoted a great work in the Yukon territory when the Klondike rush was on. It was typical of him that he should be in at the start in this advance.

In January, 1912, death cut him down in the midst of work.

Circumstance could win no single victory over this man. Every kind of annoyance and suffering wasted itself upon him in vain. Strong, upstanding, he feared nothing. The storms of the western plains and the blasts of prejudice were all alike to him, distracting but quite harmless. For he carried with him the needs of a people, he had a cause. The cause was cruel to him; it made him forego comfort and ease, it robbed him of his just leisure, it tricked him out of home fellowship, it loaded him with suffering: it was also kind to him; it brought to him strength, a joy that was out of the reach of circumstances, the sound enduring gratitude of hundreds of human beings, a name that will long stand for the best things of life, and a confidence in the approval of his God.

For further reading—Ralph Connor: "The Life of James Robertson."

Suggestions for Thought and Discussion

What is it to be a pioneer?

What qualities of the pioneer did Robertson have?

What is the pioneer's chance?

Why is it that a new country is so attractive to a person of the pioneer spirit?

What opportunity was laid before the students of Canada when Robertson began his pioneer service? What did Robertson accomplish? Are the same kind of opportunities open on the frontier today?

Is a wilderness necessary to pioneering?

To what extent is the pioneer necessary to progress in the twentieth century? What are some of the fields of adventure in the twentieth century?

Is the Christian religion a pioneering religion? How far is the pioneer spirit necessary for Christian achievements today?

What is it that stops pioneering?

Who is excused from pioneering?

Are college students adventurers?

Why is it so difficult to change questionable college customs?

What attitude is taken toward the student who dares to depart from the accepted ideas of the college?

How many are ready to stake a safe proposition for the sake of larger possibilities?

Where in college does the student have the chance to be a pioneer?

CHAPTER XI

OBEDIENCE TO A COMMANDING PURPOSE

SAMUEL JOHN MILLS

DAILY READINGS

"O young Mariner,
Down to the haven
Call your companions,
Launch your vessel,
And crowd your canvas,
And ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

1. *The value of thinking to a purpose*

The most practical of men do some dreaming of the things they are going to make happen. A man long ago wrote a tract that contained these words:

> And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel 2:28.

Do we say "Away with the dreamers! It is well enough for poets sitting in the meadows and for idlers in the market-places, but the citizens who carry their own weight in society must be men and women of action"? True, but

what is action? Is it not theory crystallized into fact, ideals visualized, ambitions realized? Before acting comes thinking, and thinking to a purpose. "Ponder, then dare," said von Moltke. What opportunities are we giving ourselves for quiet thought each day?

What chance do we give God to lead us to high and commanding purposes?

2. *How are we to get worthy life-purposes?*

There is a quaint old English poem entitled: "Do Ye Nexte Thynge." It was when a young man was busy about the next task that the prophet's mantle was cast upon him.

> So he departed thence, and found Elisha, the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him.—I Kings 19: 19.

It is not through the cloistered life, not in the ecstatic mood, that God usually leads men to high purposes. It was when Mills was working on a farm that the claims of the whole round world came to him.

3. *Obeying a great life-purpose is its own reward*

The man who "follows the Gleam" is not seeking even the distinction to which he is entitled. The very pursuit of his purpose pays him. He rejoices in self-effacement that his ideal may go forward. John, the forerunner, was fearful lest in his zeal he might crowd himself to the front and distract attention from the Greater than he.

> And they came unto John, and said unto him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness,

that I said, I am not the Christ, but, that I am sent before him.—John 3:26-28.

When the American Bible Society, for the formation of which Mills had slaved night and day, was finally organized and many famous men were present, Mills sat in a corner of the gallery lost in the crowd.

Would such an experience make us bitter or fill us with real joy?

4. *How far reaching are my ambitions?*

When the American Board ordained its first missionaries, the sermon was preached from the Sixty-seventh Psalm.

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let thy peoples praise thee, O God;
Let all the nations praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.
—Psalm 67.

So Mills sought "blessings" for himself only that God's "way" might be known upon earth. "Though you and I are very little beings," he once wrote to a friend, "we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world."

Does "God's salvation among all nations" give us any special concern?

5. ***Success is measured by our obedience to our commanding purposes***

A Christian can never meet success aside from the pursuit of the purposes to which his Master has led him. Paul was a conspicuous success because he devoted his life to obeying the purpose to which he was led by his experience on the Damascus road.

> Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.—Acts 26: 12-20.

And Mills from the day when the bringing of the world to Christ became his life-purpose, was not disobedient to it.

Is our obedience so ready and constant?

6. *But how can a man's influence reach so far?*

Surely not in the pursuit of a thousand trivial purposes!

> Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by the same rule let us walk.—Phil. 3: 12-16.

Few men have frittered so little time, have concentrated so continuously, as Samuel J. Mills.

Can we say with any conviction, "This one thing I do"?

7. *What chance has average ability to achieve greatness?*

The great purposes which are worthy enough to command a man's entire life are too vast to be attained by the largest human abilities. Mills was an average man; but having aimed at great things, he appropriated the higher resources that would bring them within reach.

> The people that know their God shall be strong, and do exploits.—Dan. 11: 32.
>
> I can do all things through Christ who strengtheneth me.—Phil. 4: 13.

"We can do it if we will." Can we? Do we will?

STUDY FOR THE WEEK

I

A young man of sallow complexion, delicate health, and almost unattractive presence, of limited means and quite

moderate abilities, without great literary or speaking gifts, diverted from the career for which he longed, and laying down his life at thirty-five—so Samuel J. Mills might justly be described. By another equally true description he might be written down as one of the most influential men that America has produced, a phenomenon of achieving power.

How are these two characterizations to be reconciled? They are reconciled by the fact that he early accepted a great commanding purpose for his life and forever afterwards was obedient to it. Handicapped, obstructed, he held on heroically, and made everything count for the realization of his life aim. This purpose was formed shortly after his definite commitment to God, when he was working on a farm in Massachusetts. While meditating on the reality and satisfying qualities of the new life into which he had entered, it was borne in upon him that the Christian faith is a universal faith, that the reign of Christianity will one day be dominant over all nations and that every Christian disciple is called upon to participate in his Lord's program for the world. He determined to live for that ideal of an evangelized and redeemed world and to put all his energies for all his life into its realization.

II

Mills soon had a chance to share his purpose. He entered the class of 1809 at Williams College when he was twenty-three years old. Although not particularly gifted, he had a strong influence over men, and his powers of leadership began to appear within a few weeks after his arrival. Naturally he threw himself with eagerness into the religious activities of the college. It was then experiencing a revival, and groups of students might often be seen in prayer in quiet places outdoors. One August afternoon, Mills with two other Freshmen and two Sophomores met in a grove of maples. Their conversation turned on the work of the East India Company and the needs of India. Here was Mills' opportunity to communicate his ideal. He painted it in bold strokes

and strong colors—the evangelizing of the entire non-Christian world! What a glorious idea it was! But could so daring and hopeless a project claim the lives of sober thinking men? "We can do it if we will," cried Mills. And finally the contagion of his enthusiasm and confidence took hold of his fellow-students. As rain was coming on, they went for shelter under a haystack and in prayer they dedicated themselves to the work of spreading the Gospel through the non-Christian world. That this impromptu haystack meeting marked the beginning of the American foreign missionary enterprise is registered in marble on the monument that has been erected upon the exact site, "The birthplace of American missions." True this is, and yet for the real origin must we not go four years farther back to a Massachusetts farm where, in the solitude of his own heart, Samuel J. Mills thought to a conclusion the question of his duty to God and to mankind and took the whole world into the purposes of his life? By the end of his freshman year this life-purpose had become more clear and commanding than ever and had been shared with other men.

III

He could do it and he would. During the remainder of his course at Williams, Mills worked untiringly to give effect to his life-purpose. He read all he could lay hands on that would give information about non-Christian countries. He prayed much by himself and with others and strove to win his fellow-students to a world conception of Christianity and Christian discipleship. He would sit for hours with a man in his room or would go on a long tramp with him trying to break down selfishness and provincialism and enlist a new recruit for the foreign missionary undertaking. Gradually his sympathy and tactfulness and fine broad tolerance, and above all his infectious enthusiasm, won the day with several students of ability. But Mills realized that some sort of organization was needed to give stability and cooperative

value to the purposes of the individual recruits. Accordingly, early in his senior year he formed a society called the "Society of Brethren." Its aim was not to arouse missionary interest nor to send out missionaries, but, according to Article II of the constitution,

The object of this Society shall be to effect *in the persons of its members* a mission, or missions, to the heathen.

It was the forerunner of the modern Student Volunteer Band. Part of Article V reads,

No person shall be admitted who is under any engagement of any kind which shall be incompatible with going on a mission to the heathen.

The transactions, and even the existence of the Society were kept a profound secret and the minutes were written in cipher. But the members were openly active in the extreme. They republished and circulated strong missionary sermons. They spoke man to man with their fellow students. They laid siege to prominent ministers, even spending vacations with them in the effort to enlist their sympathy and cooperation. They sought by visits to Yale, Union, Dartmouth, and other colleges to spread the sentiment more widely. And they anchored their movement in prayer.

And it came to pass that, as the Society of Jesus at the University of Paris, formed by Loyola, Xavier, and five other students, had developed into the mighty Jesuit order, and as the small Holy Club at Oxford, founded by the Wesley brothers, had led to the great revival movement of the 18th Century and the founding of the Methodist Church, this Society of Brethren at Williams College expanded into one of the greatest organized undertakings in the history of Christianity.

The scene now shifts to Andover Theological Seminary. The strongest members of the Brethren, including Mills, went there to pursue their divinity studies. They took with them the records of the Society and continued its meetings

and work. They found a few other men of missionary mind, among them Samuel Nott, a graduate of Union, and Samuel Newell, a Harvard man. Adoniram Judson, from Brown, was also studying there and before long he too dedicated himself to foreign missionary service. Mills then modestly deferred to him in the leadership of the Society. The Brethren also organized a missionary society known as the Society of Inquiry open to all the students in the Seminary.

It soon became necessary for the Brethren to take some definite action if they were to reach the mission field. There was little missionary sentiment in the churches, and the few contributions that were made were being given to the English missionary societies. They decided, therefore, to offer themselves to the London Missionary Society, and sent a letter of inquiry. But meantime ministers and laymen of the Congregational Church were rising to the situation. And when, before a reply came from England, a memorial, signed by Judson, Nott, Mills, and Newell, offering themselves as missionary candidates, was presented to the General Association, it was regarded as a divine summons to American Christians. Then and there, on June 27, 1810, the American Board of Commissioners for Foreign Missions was formed, the first foreign missionary society in North America. It was an epoch-making day in church history. Eighteen months later the Board decided to ordain five of the Brethren as its first missionaries. Strange as it may seem, Mills was not among the number. His associates thought that with his organizing ability and power to communicate his enthusiasm he should stay behind and develop a missionary sentiment in the churches. Besides, with characteristic modesty, Mills felt that for so important a work others were better fitted than he, and since the number must be limited he was willing to stand aside. It was a bitter disappointment to him that he could not go to the mission field; but even now he had done much to convert his ideal into actuality. What an achievement already—to have led several strong students into a purpose akin to his own and to have furnished "the

impulse, impetus, and initiative" for the organization of the American Board! But Mills did not rest on his oars for a moment. He seized every opportunity as it came that might be used for the realization of the great aim of his life.

One such opportunity came to him just after he was graduated from Williams. While visiting Yale in an effort to develop missionary interest there, he had become interested in Obookiah, an orphan youth from the Sandwich Islands. He took him to his own home and to Andover, and had him received into Morris Academy in Litchfield, Connecticut, where he himself had studied. Soon afterward the American Board was persuaded to establish a "Foreign Missionary School" in Cornwall, Connecticut, in which Obookiah and four other Hawaiians might be educated. The school soon had students from nine different races preparing for Christian work among their own people. Obookiah died in America, but others carried the Gospel to his islands. It was during a visit to the School that Hiram Bingham decided to pioneer a mission to Hawaii; and the work which he began has furnished one of the most striking chapters in missionary history. And now see yet another development. One of the missionaries sent to Hawaii was the father of Samuel C. Armstrong, who, after studying at Williams, gave himself to the welfare of the colored people in America, and became world famous as General Armstrong, leader of colored troops, and afterwards, greater in peace than in war, as the founder of Hampton Institute. This Institute in turn made possible Booker T. Washington and Tuskegee. Humanly speaking, all this happened because a young man with a passion for world evangelization had seen a homeless Hawaiian in New Haven and his heart had flamed with a desire to have him go back to give the Gospel to the Sandwich Islands.

IV

Mills was missionary to the core. Since he could not "effect in his person a mission to the heathen" he gave him-

self with an intense ardor to effect missions to the heathen in the persons of others and also to effect in his own person a mission to the neglected in his own land, thus setting an example for all "detained Volunteers." It was all a part of his world purpose. In July of 1812 we find him on horseback traveling westward as a representative of the Connecticut and Massachusetts Missionary Societies. Until that time Home Missionary work had been confined to New York, Vermont, and Ohio. Mills and a companion were now appointed to travel through the sparsely-settled West and Southwest gathering information as a basis for missionary work in those regions. In towns and country settlements alike they found a forgotten Sabbath, loose morals, and dense spiritual ignorance. Wherever they went they preached, and a novel experience a religious service was to many of the places they visited. In a number of centers they organized Bible Societies, for these missionaries believed that even before Christian ministers could be sent out the frontier districts should be sown with copies of the Word of God. In this work Mills enlisted the help of men of all sorts, military and civilian. Even Roman Catholic priests in New Orleans cooperated. In a postscript to a letter from Georgia, Mills admitted that it had been "a long, fatiguing journey." He had included the word "tiresome," but had afterwards crossed it out.

He had traveled 3,000 miles and had gone into nearly every State and territory in the Union. He had faced many dangers and had undergone great hardships, "swimming his horse across creeks, sleeping on the deck of a flatboat, tramping through nearly impenetrable canebrakes and swamps." His frail constitution must have been demanding a rest; but Mills immediately plunged into work again, energetic as ever. We find him preparing his report, urging on societies to larger service, distributing 5,000 French Testaments on a wide tour, and acting as a kind of chaplain to the soldiers in the South. His report presses the claims of destitutes in America with tremendous insistence.

From these two tours great results issued. His published data stirred religious bodies to new action. "The Protestant invasion and occupation of the Louisiana Purchase at this time was largely due to Samuel J. Mills."

A special result of these tours, which must be mentioned because of its great historical importance, was the organization of the American Bible Society, in 1816. The scattered societies, many of which he had helped to organize, needed some general direction; the brightest dreams of the founders of this great national movement have been truly fulfilled.

Mills, though only thirty-three years of age, was now widely known throughout the country and "had become a national figure in the councils of the churches." And all along the way he had been setting forces in motion which under God were destined to change the course of many nations.

But what had become of Mills' foreign missionary purpose all this time? If anything, it was growing stronger than ever. It was because of it that he had proven himself a pioneer, a statesman, and an apostle of home missions. Not for a day had he forgotten those lands that were waiting for the Gospel of the Kingdom of God; and the vision of their redemption still held his obedience. But wherever there was a need, he found himself a debtor. For him the field was the world; and the world embraced the next street and the next state, as well as the next continent. For example, it was his knowledge of a great need that drew him to New York City, where for a time he was a Bible colporteur and city missionary. In this work all his splendid qualities shone forth—his humility, unselfishness, human sympathy, tact, energy, and spiritual intensity. His health was undermined, but he did not spare himself. He was especially concerned for the many seamen in the port of New York, worked among them and brought about the organization of the Marine Bible Society. So it was part of Mills' pursuit of his world-purpose that he should spend himself in relieving the deepest needs of his own nation.

And all the while he thought longingly of the work abroad

to which he had consecrated his life. During the two years before he came to New York City he had tried to bring men, and especially men of influence, to lift up their eyes and look on those distant fields. Often he hoped he might be sent as a missionary to the Sandwich Islands. Since his second home missionary tour he had prayed and thought and consulted over a plan to go to South America on an errand of missionary exploration. In a letter to a friend, he wrote: "I confess I am tired of delays. I have for some time past been endeavoring to pass the limits of these states and territories. I am 'pestered in this pin-hole' here." That year the American Board began its inquiries into conditions in South America, but took no immediate action. Mills therefore turned to the Presbyterian Church, which then had no foreign missionary society. He worked out a plan for a united society in which the Presbyterian, Dutch Reformed, and Associate Reformed Churches should join forces. Influential men were interested and the plan was carried into effect, the new society being called "The United Foreign Missionary Society." It was said then that "next to the Spirit of God on his heart, Mr. Mills was 'the prime mover in this business.'" And still in the Divine Providence he was kept back from the foreign mission field.

Ever since he had prayed that day by the haystack, in all his dreams and labors for the world's salvation, the country that most appealed to him was Africa. Back at Williams he had found himself praying with special desire for the "poor African." Since he could not be a foreign missionary to them on their native soil, he seized the opportunity when it came to help them in his own land, and he did help them. His wise and kindly efforts to remove evils and provide advantages for education are to be ranked among the great achievements of this productive life.

While a city missionary in New York, Mills heard of the proposal in Washington to form a Colonization Society. In this he saw a possible solution of part at least of the negro problem. He went to Washington and threw himself into

the movement. Following the organization of the Society, it fell to him to prepare a document setting forth its objects and making an appeal to Congress to accept its proposals. This done, he organized auxiliary societies in different Eastern cities and otherwise strengthened the movement. He then volunteered "for the difficult and dangerous duty of visiting Africa as their agent and finding a suitable site on the West Coast for the proposed colony." With Professor Ebenezer Burgess, of the University of Vermont, he went to Africa by way of England, where Wilberforce and others gave them every encouragement. After visiting the English colony at Sierra Leone, the investigators traveled south, examining several islands and tracts on the mainland and interviewing African potentates. Their report to the Colonization Society stated that a suitable site might be secured, and five years later the first colony landed on the island of Sherbro. Twenty-five years after the first occupation Liberia became an independent nation.

But Mills was not to present the report in person. The exactions of his strenuous undertakings had made large inroads on his limited strength, tuberculosis had been wearing him down for several months; and he died at sea on June 15, 1818. The "well done" came to him not from a Society that had sent him on a tour of investigation, but from the One whose imperial commissions he had carried in humility and obeyed with faithfulness ever since he had given Him the sovereignty of his life.

VI

The career of this young crusader brims with inspiration. But the most inspiring thing in it is the revelation of a man of moderate abilities becoming a man of phenomenal achievements because he was swayed by the passion of a great loyalty. The civilization of his own land owes more to him than can be computed, and some of the many movements that trace their origin to him are among the mightiest forces

operating to-day for the well-being of nations. How different it would have been if he had ignored or forgotten his vision! But he had a single eye and he ran a straight course. He did not marry, both because he feared he would embarrass the pursuit of a rigorous and dangerous and perhaps itinerant career, and because he hesitated to involve another in the extreme sacrifices which probably lay before him. Personal considerations were always set aside as trivialities. Never for a day did he lose sight of the great ideal for humanity which had swung before his eyes that day as he was working on the farm. He would rather suffer for it than be at ease in any other; he would rather die for it than live for any other. And thus Samuel J. Mills, instead of being comfortably mediocre, became magnificently great.

The fires from some lives are pyrotechnic, but the fires kindled by others burn on. Archbishop Cranmer knew it. "Play the man, Master Ridley," he cried as the flames burst high around them. "We shall this day light such a candle, by God's grace, in England as I trust shall never be put out." President Mark Hopkins, of Williams, in speaking of Mills said, "Luther and Bacon and Newton and Carey and Samuel J. Mills set fires; and he that does that does something for the race even though that which kindled the blaze is lost in the brightness and glow of the succeeding conflagration."

"We can do it if we will." For every man there is the same chance that came to Mills. "Though you and I are very little beings," he once wrote to a friend, "we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world." The key to his potency and efficiency was his obedience to a divine vision. Through this lens all the powers of his life found their focus and produced their heat and set their fires. He could say, as another Christian leader of imperial mind had said to King Agrippa, "I was not disobedient to the heavenly vision."

For further reading—Thomas C. Richards: "Samuel J. Mills."

Suggestions for Thought and Discussion

What relation has the purpose of a life to its achievements?

When can a man be said to count for something?

How far does purpose and how far does ability determine the achievements?

Is a life purpose necessary to happiness?

What difference in Mills' life did his purpose make?

How would you state Mills' life purpose?

What difference would a trivial purpose have made in the intensity of his life?

Suppose Mills' horizon had been limited by New England, what difference would it have made in his life plans?

How is a life purpose carried out?

Could Mills have carried out his purpose single-handed?

Does inability to carry out a purpose, as originally framed, mean a change of purpose?

How far is it necessary today to follow Mills' example and form new organizations to carry out life purposes?

What is more essential—the missionary or the missionary organization?

How is a life purpose formed?

Compare Mills' call to be a missionary with that of Paul. Should a student today be looking for a call like Paul's or Mills'?

Have we yet seized upon a purpose big enough to fully satisfy us?

Additional Topics for Investigation and Report

Describe the movement in Oxford begun by the Wesleys.

Write a five-minute sketch of the American Board indicating its fields of work and the volume of its activities (mention in particular the wonderful record of the Hawaii Mission).

Give an account of the American Bible Society.

CHAPTER XII

JOY AND FREEDOM IN RELIGION

PHILLIPS BROOKS

Daily Readings

In the service of the Kingdom of God there is place for all man's powers of heart and mind and will. No one need fear that any real gift will be wasted in this enterprise. But a variety of powers need control. Christian self-control is not repression, but the harmonizing and directing of all the forces of life in the service of God and man.

1. *Why do many brilliant men and women fail to fulfil the promise of their special powers?*

From the days when Jeremiah rebuked his young scribe Baruch,

> And seekest thou great things for thyself? seek them not.—Jer. 45:5,

to the day when Paul wrote to his friends at Philippi that they should have the mind of Christ,

> Not looking each of you to his own things, but each of you also to the things of others.—Phil. 2:4,

and even down to the day when Phillips Brooks wrote: "What shall we make of some man rich in attainment and in generous desire, well-educated, well-behaved, who has trained himself to be a light and help to other men, and who, now that his training is complete, stands in the midst of his fellow-men completely dark and helpless? . . . These men are unlighted candles; they are the spirit of man, elabor-

ated, cultivated, finished to its very finest, but lacking the last touch of God" (Phillips Brooks: "Sermons")—through all the ages, men and women have hoarded their special powers for their own aggrandizement.

Do they ever really succeed?

2. *How does a great purpose affect the use of our powers?*

> Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6:25-33.

"The onward reach, the struggle to an apprehended purpose, the straight, clear line right from His own self-knowledge to His work, was perfect in the Lord. 'For this cause was I born,' He cried. His life pierced like an arrow through the cloud of aimless lives, never for a moment losing its direction, hurrying on with a haste and assurance which were divine" (Phillips Brooks: "Sermons").

Can a man successfully follow two or three purposes?

3. *Is there any single motive in life sufficient to determine our self-sacrifices and our search for self-development?*

The people wait always for those whose first aim is to serve. In such servants of men self-development is directed to produce more power for more service, and sacrifice is taken as a part of the day's work. These are not forever balancing self-cultivation over against self-forgetfulness; they are thinking of them as two means to the same end.

Jesus places a fine emphasis on this higher conception:

> And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.—John 17:19.

> He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.—John 10:12-15.

"'For their sakes I sanctify myself,' said Jesus; and He hardly ever said words more wonderful than those. There was the power by which He was holy; the world was to be made holy to be sanctified through Him" (Phillips Brooks: "Sermons").

Do we know from experience what Phillips Brooks meant?

4. *How did Jesus propose to curb the wrong use of powers?*

"Jesus did not spend His life in trying not to do wrong. He was too full of the earnest love and longing to do right—to do His Father's will.

"And so we see, by contrast, how many of our attempts at purity fail by their negativeness. . . . I do think that we break almost all our resolutions not to do wrong, while we keep a large proportion of our resolutions that we will do what is right. Habit, which is the power by which evil rules us, is only strong in a vacant life. It is the empty, swept, and garnished house to which the devils came back to hold still higher revel" (Phillips Brooks: "Sermons").

> But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first.—Matt. 12:43-45.

The vigorous and fearless apostle to the Gentiles suggests a little different application of the same idea in his clear, sharp saying: "Do not let evil get the better of you; get the better of evil by doing good" (Rom. 12:21—Moffatt).

Is it ever possible merely to put the evil out of one's life?

5. *What is the distinction between sacred and secular?*

The distinction may be said to be practically unknown in the New Testament. Paul never seems to feel it; we find him urging men, "Whatever you say or do, let everything be done in dependence on the Lord Jesus, giving thanks in his name to God the Father" (Col. 3:17—Moffatt). Jesus moved through the world constantly in the presence of the Father to whom it all belonged.

"Under one fatherhood the whole world becomes sacred. "If I feel God behind all existence, then there is a great identity established between all the utterances of Him throughout the length and breadth of human life" (Phillips Brooks: "Sermons").

Why do we try to divide life up into compartments?

6. *Why are we not born with character fully developed?*

> But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.—Heb. 2:9, 10.

Even the Son of God had to achieve His human character.

Is it fair that there should be so much suffering in the world?

7. *How best can man develop a sense of balance and proportion in his own life?*

The balance of our powers is their arrangement. Only in a living personality can we see perfect balance. Therefore, we shall always find that, like so many other qualities of high worth, it is more easily caught than learned. The study and appreciation of men and women who have possessed well-rounded characters is the method. Jesus has peculiarly impressed great minds of the past with the complete perfection of His poise. Many who have failed to accord Him the supreme place have yet pointed to Him as the master of proportion in living and thinking.

> Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure.—I John 3:2, 3.
>
> Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

"If we can have life in Christ and have His life in us, shall not the spiritual balance and proportion which were His become ours too? If He were really our Master and Saviour, could it be that we could get so eager and excited over little things? If we were His, could we possibly be wretched over the losing of a little money that we did not need, or be exalted at the sound of a little praise which we know that we only half deserve and that the praisers only half intend? A moment's disappointment, a moment's gratification, and then the ocean would be calm again and quite forgetful of the ripple which disturbed its bosom" (Phillips Brooks: "Sermons").

Why are our lives so often quite lacking in poise? Is this inevitable?

Study for the Week

Phillips Brooks was born December 15, 1835, in the city of Boston. He graduated from Harvard College in 1855 and from the Alexandria Theological Seminary in 1859. From 1859 to 1862 he was rector of the Protestant Episcopal Church of the Advent, Philadelphia, and from 1862 to 1869 rector of the Church of the Holy Trinity in the same city. He returned to Boston in 1869 and until 1891 ministered at Trinity Church. At that time he was elected Bishop of Massachusetts, which post he held during the brief period till his death in 1893. He published a number of books of sermons, several volumes of lectures delivered in courses, and a volume of letters of travel. During his travels in England he preached from many famous pulpits, notably Westminster Abbey and the Chapel Royal.

I

Phillips Brooks passed through the terrible test of early and complete success. While he was still in the Theological Seminary, two vestrymen from the Church of the Advent in Philadelphia came to hear this six-foot-four boy preach, at

a tremendous rate of speed, a searching sermon to the congregation of Sharon Mission. They felt the magic touch. The Church of the Advent held their young preacher only three years, and never after was he free from calls to other fields. He was just twenty-seven when he became rector of the Church of the Holy Trinity, the leader of a parish hardly excelled in America in dignity and influence. The people crowded his church Sunday after Sunday, the membership increased with wonderful rapidity, and every branch of the work took on new vigor. At the same time, by virtue of his position and influence, the young minister was called on equal terms into the councils of the mature leaders of the civil, social, and religious life of the great city. The veteran, Dr. Alexander H. Vinton, heard him preach and quietly remarked, "He preaches better sermons than I did at his age, or have ever preached since."

Though Boston welcomed Phillips Brooks with open arms, it was felt that the temperament of New England would be an insurmountable obstacle in the way of the continuance of such dazzling success; but the prophets of failure were wrong. Men and women of every Christian denomination and every situation in life flocked to his preaching in Trinity Church; and schools, colleges, patriotic organizations, charitable institutions, and religious societies contended for the possession of every moment of time that could be spared from exacting parish duties.

Never man courted notoriety less. Indeed, early in the heady times of new popularity he tried to escape into a professorship in the Philadelphia Divinity School; but the people would have none of it; they demanded his presence in the pulpit. And he kept to his great mission. Invitations to lecture, or to contribute essays or poems to the magazines, he steadily refused. He could not spare the time from what was for him the central task. In one of the note-books kept so sedulously through his long and busy life of public service he wrote quite early in life: "The man was going somewhere else and sat down for a moment on the lowest step of the

Temple of Fame, which is work; and Fame opened the door and called him in, to his surprise."

It seems as if there was no group of humanity that did not feel the spell of this vigorous soul. It was no new Gospel he preached. Never did he admit there was any slavery in holding to the fundamental doctrines of Christianity; he gloried in them, and pointed out that the only way to freedom lay through them. But there was here a new personality, and the old Gospel was preached in a new way. He himself has said that preaching "has two essential elements, truth and personality." The message and the man cannot be separated in Phillips Brooks.

We are to trace a great standard that this man had set up in his life. No great character can be summarized in a word. But there was one principle, whose comprehension was realized only through serious struggle, that organized and directed throughout the years of service the varied and singular natural powers of this prince among American preachers.

II

Phillips Brooks' father came from a stock that bred men and women who, like Abou Ben Adhem, would ask the angel to write them down among those who loved their fellowmen. On the other hand, the mother brought to her son the impulse to turn ever and always to God. Through her whole life the spiritual welfare of her sons was her chief concern. The two tendencies lay side by side in the character of the future preacher.

During Phillips Brooks' college course at Harvard, the first waves of what we now call "religious doubt" were sweeping over the intellectual world. The Oxford Movement in England was stirring men in a strange way, raising anew the great queries, What is Christianity? What is the Church? and in Boston its influence met the "disturbing" stream of some of the great liberal preachers of the day. But there is nothing on record to show that he ever worried much over

his beliefs. He did not join the religious society, the Christian Brethren; nor did he put himself in the way of direct religious influence of any kind. He carried through college, as he carried through life, an independence of mind and a great reserve of heart that forbade alike any yielding to an outward authority in books or any sharing with another the deeper experiences of his own life.

Though he never led his class, his intellectual interest was startled wide awake; and, better than securing mere marks, he made himself the possessor of a sound knowledge of the classic languages, German, and French, while his interest in human achievement showed itself in his passion for history as a record of the experience of the race.

After he had failed ignominiously, under very trying circumstances, as a teacher in the Boston Latin School, he faced anew the question of choosing his life-work. His failure as a school-teacher does not account for the strain and stress of the period that followed. The truth was that the deeper spiritual issues of his life had not been settled. There lay in his mind the deadly fear that, by giving himself to the cause of Christ, he would be turning his back on the great intellectual interests of his life. "Intellectual" is an unfortunate word here, for many interpret it too narrowly; with him it meant a great appreciation of mankind's widest interests. Thus it seemed to him that Christ was on one side, and the high things of the mind on the other: he must choose between them.

He entered the Alexandria Theological Seminary really as an experiment; he was just feeling his way. But a fine confidence had taken possession of him. Here are the words in his note-book written just before he left home for the Seminary: "As we pass from some experience to some experiment, from a tried to an untried scene of life, it is as when we turn to a new page in a book we have never read before, but whose author we know and love and trust to give us on every page words of counsel and purity and strengthening virtue."

It was not plain sailing at the Seminary. His classmates

never forgot the prayers of Phillips Brooks; but he was himself thoroughly disgusted with the large number of pious fellows who were always at prayer meeting, but never had their Greek lessons prepared. The intellectual standard at the Seminary was not high at that time, and only one instructor seems to have attracted him at all. But forward he went step by step. If no one was to help him he must help himself. He buried himself in the classic writers and learned sanity; he sat at the feet of the early Church Fathers and discovered all that they had to teach him of the spiritual struggles of mankind; he eagerly read the great writers of his own day so that he might know the world in which he lived. Then he patiently waited God's good time. As he advanced along his chosen path, he found that there were no longer two paths before him, but one; and Christ discovered Himself as ready to use Phillips Brooks' mind to the full, and as able to open up great undreamed of fields of intellectual enterprise.

So it was that certainty came. And in his first sermon, written toward the end of his course in the seminary, he proclaims the solution of his life. "The first clear note which he strikes is the deep conviction that all roads lead to Christ, all the great positive, valuable lines of human activity." In his own fine words,

"There is no truth from which even man's *theoretical* adherence hangs aloof as it does from this of the necessary submission of the whole intellectual manhood to the obedience of Christ. . . . Now if God seriously meant man might reach that Way and Truth, He gave no faculty that might not struggle for it."

That fine intellectual impulse, which was also a humanitarian impulse, never flagged. He never quite got over the desire to become a teacher. The people refused to allow him to leave the pulpit for the professor's chair in Philadelphia. Long afterward Harvard pressed him to become professor of Moral Philosophy, and the old passion flamed up again; but

he put it aside. Throughout his whole life he set himself hard scholarly tasks and his congregation reaped the reward.

The developing experience of Phillips Brooks had convinced him that there was no antagonism between Christ and the intellectual interests of man. It was then only a step to the fuller conviction that every power may be used by God. At once he clearly defined the Christian life as no thing apart, but the consecration of every faculty to the service of Christ.

The impression he made was an impression of harmony of character and powers, and of great personal ease and naturalness. A Boston critic wrote with enthusiasm: "It is the whole man—mentally, morally, and spiritually, leader, helper, friend—which is attaining such preeminence." He inherited the fine inner qualities of his Puritan ancestors, but he did not care for their long faces. The ultra-clerical appearance and manner were to him in early days stumbling blocks in the way of the ministry; he studiously avoided both. Many were perplexed by the lightness of his manner. The moment he stepped from the pulpit he put off the robe of seriousness, and it would be all jokes and good humor. This did jar on many people. But he always insisted that all life is God's, and the humor and joy of it is His as much as the deeper moods. He used to tell the children in Sunday school that it was great fun to be a minister.

So this great preacher began his ministry mastered by a vivid realization of the easily obscured truth that all life is God's, that men's highest and best interests are not sacrificed, but expanded and deepened, in the service of the Master.

III

To really apprehend this principle a man must apply it in a very skeptical world. Phillips Brooks did not shrink from the practical application.

He began by assuming that his message was directed to the whole life of men, and he urged its acceptance by the

whole man. His constant plea was: "Pray for and work for fullness of life above everything; full red blood in the body; full honesty and truth in the mind; and the fullness of a grateful love for the Saviour in your heart." He would have religious men take care to be wise and good, to be all with God. He protests against any attempt to divide up human personality. Speaking of a great person in history, he dwells upon the unity of the noble souls. He says:

"The fact is in all the simplest characters the lines between the mental and the moral is always vague and indistinct. They run together, and in their best combination you are unable to discriminate, in the wisdom which is their result, how much is moral and how much is intellectual."

This principle of his was tried out in the fire. It is common knowledge how during the last century the world was plunged into a spiritual panic over a flurry in philosophy and the wide exploitation of scientific discoveries. Some eagerly allied themselves with everything new and cast off the old. Many others determined to have nothing but the old. Steadily Phillips Brooks insisted that we must have all the truth and that all truth must fit together somehow. He was calm in the storm.

In these trying days he was ready with his sympathy for all who were in difficulty and did not withhold it from those who were actually making many difficulties. He pleaded for freedom, both for those of his own mind and those with whom he disagreed.

This was no weak-kneed tolerance—that contemptible bowing-and-scraping intellectuality that is too modest to have an opinion. Vigorously did the preacher protest against "the loose tolerance which men praise, which is negative, which cares nothing about what is absolutely true or false." He looked for a day when we may see some "maturer type of Christianity, in which new ages of positive faith may be filled with the broadest sympathy, and men tolerate their brethren without enfeebling themselves."

But an attitude of tolerance could not be the resting-place for a leader of men such as the man we are studying. Insignificant units in the human race may often keep still with great effect in critical times, but one of the great outstanding preachers of his day could hardly follow the "safe and sane" policy. The people came to him for help and he was there to give that help. How well he knew their needs! They came to him in private by the thousand and opened their souls. After he had become a bishop one of his friends wished him to protect his time from the many calls for personal interviews, and Phillips Brooks answered quickly, "God save the day when they won't come to me." He spent much valuable time reading the books "that every one was reading" so that he would know "every one's" thoughts. He was ready with his help in those difficult days.

The human soul in its relation to God had been his study. The human person was in his mind one whole. He had indeed tried to grasp "not the new, nor the old, but the eternal." The world needed not new proofs of things in the abstract but new demonstrations of personal power. Doctrines were to him the expression of actual experiences of real human beings, and he tried to make them mean something in the light of the new experience through which the people were passing.

They were saying all about him that each individual was his own absolute authority in religion. They were saying that the abstract truth of what Christ had said was all that mattered, and it would have been all the same if Pilate or Nero had happened to say it. Others were urging the return to peace by giving up independent judgment entirely and committing everything to an external authority. Others again were showing such wonders of human discovery that it seemed as if God could be left out altogether, or used just as a symbol for spiritual exercise.

But Phillips Brooks would not discuss one part of life as if it were the whole. He never allowed himself to be drawn into side issues. He saw the futility of argument. In this

crisis he asked men to come with him to a high ground; and the little storms were seen to be breaking far below while the calm, eternal sunlight played all about them. The climax of his message may be found in the book "The Influence of Jesus." The principles there discovered had actually been developed long before, and they run like golden threads through everything he did; but in this book they are gathered up together. This man was a great strong man himself, full of interest and joy in life, ever an eager student of persons, deeply convinced that the ties that bind person to person are the strongest ties in the universe, and that the most valuable things in life are passed from one person to another in the influence of the whole nature of one upon the whole nature of another. Early in life his own experience had taught him plainly enough the peculiar power of personality. When a strong and humble man has swayed thousands, he knows that there is something more than words in real power.

So he asked men to come with him and learn to know the Character in history who had set going in the world a personal power greater than anything else. It is impossible here to give even in outline the great teaching in which Phillips Brooks shows how the best of all life is gathered up in Christ. To him Jesus was a strong and harmonious character, a real personality, human and divine, as real in his humanity as in his divinity.

In the earlier pages of "The Influence of Jesus" this passage may be found:

"The message entrusted to the Son of God when He came to be the Saviour of mankind was not only something which He knew and taught; it was something which He was. . . . The idea and the person are so mingled that we cannot separate them. He is the truth, and whoever receives Him becomes the son of God." The message closes: "The idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudg-

ery. Without it the world is a puzzle and death a horror, and eternity a blank. More and more it shines, the only hope of what without it is all darkness. More and more the wild, sad, frightened cries of men who believe nothing, and the calm, earnest, patient prayers of men who believe so much that they long for perfect faith, seem to blend into a great appeal which Philip of Bethsaida made to Jesus at the Last Supper . . . 'Lord, show us the Father and it sufficeth us,' and more and more the only answer to the appeal seems to come from the same blessed lips that answered Philip, the lips of the Mediator Jesus, who replies, 'Have I been so long with you and yet thou doth not know me? He that hath seen me hath seen the Father.'"

For further reading—A. V. G. Allen: "The Life of Phillips Brooks."

Suggestions for Thought and Discussion

Is the Christian life ever a narrowing life?

Does being a Christian necessitate intellectual hedging?

Is joyousness ever incompatible with being a Christian? Does Christianity take the fun out of life?

What talents cannot a Christian use?

What did Phillips Brooks believe Jesus brings to a man that makes possible a complete life?

Why are the greatest principles powerless fully to transform life? In what sense is being a Christian greater than following the principles of Jesus?

Does one find a complete expression of life in following the example of Jesus?

Have we ever thought our way into the meaning of being a friend with Jesus? Have we so known Jesus that we have seen the Father?

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